





## Miscellaneous.

## MY MONDAY MEDITATIONS.

I HAVE decided to lay to give away my Hebrew Bible. It has lain in state on my book-shelves for a long time. It will save a young friend considerable expense if I give him my Hebrew Bible, and its only service to me just now is a reminder of my seminary associations. It has been an ornament to my book-case, and has inspired pious awe in some ignorant parishioners who imagined that their pastor always read the Old Testament in the original. I am not sorry that I studied the language, but I have never made much out of it. I believe that it ought to be an elective in a theological course. Among a wide acquaintance of theological graduates of three denominations I do not know of more than six who make a practical use of their Hebrew. I am not so old but that my memory still hears the groans of certain candidates for the ministry when obliged to try Hebrew Genesis on a "blue Monday." I believe the same time put on the English Bible would be of vastly more profit. Some of my brethren will brand me as an ignoramus. I have often thought the same of myself, but I believe what I have written, and am prepared to defend my faith. I also believe that after the first year Greek ought to be an elective in our Schools of Theology. We need to-day men who know the Bible so that they can use it for others. Hebrew ought to help to that end, but it has not in several cases that I readily recall. Of course I do not blame the language. It is our ignorance of it.

Some good man will be replying to my statement, and will say that I am behind the times. He will also say that I believe—that we need a thoroughly-trained ministry. But I would have the training mean something more than the completion of so many hours' study of a dead language. I know how the argument of history is brought in, and have read of the Renaissance and the influence of classical learning. Not long ago I was in the company of several graduates of one of the best Schools of Theology. Five of that number had risen to conspicuous prominence. One of the most brilliant had gotten into difficulty by resorting to his own Greek exegesis in an argument on the woman question. Another, equally studious, remarked: "I have learned better than to depend on my former knowledge of Greek unless I have the authority of the best modern commentators." We need ministers who are alive on the questions of the day. I wish we had more Hebrew and Greek scholars, but I believe it is a mistake to insist that each student must go through so much work in the exegetical department, whether he has any taste for it or not. My objection to the theological training of the present is that it deals too much with the past. All honor to the good and great men who have done so much for the ministry who have put themselves under their instruction! Perhaps with more men and more money many of these demands would be met; but something more ought to be done at once.

The older preachers in the itinerant ranks afford the young man one of his best opportunities for helpful criticism. They are the ancient books of special worth to him. He will find their intimacy and friendship of priceless value. If we should have a frank statement on the part of many of our successful ministers, I believe it would often be stated that at some discouraging period in student life some older preacher dropped a word or expressed a personal interest which was the means of saving that man to the ministry. If I were a student again, I would make more of the intimacy with men of long and varied experience. I would not always adopt their methods, but I would study their lives and carefully weigh their suggestions.

PAUL PENNMAN.

## A MARK OF FRIENDSHIP.

JERRY BURE.

IN that last conversation of Jesus with his disciples, in the upper room at Jerusalem, He tells them that He has called them friends, and not servants. In the same instant He proves the assertion by citing one of the marks of friendship. No servant knows what his master does, but friends are acquainted with each other's thoughts and each other's affairs. He says that He has told them all. He has poured out his heart and mind to them—the highest mark of friendship.

I remember the confidence reposed in me at the beginning of my acquaintance with a dear friend. She was much my superior in years, experience, and in knowledge of the world—superior in everything but love. I loved her, and she ventured to reveal a part of her inner life to me. It was deeply treasured, nor could it have been betrayed or by any means forgotten.

But there was more in this confidence than an increased knowledge of my friend. I became suddenly conscious of something new in myself—something unsuspected before; capacity for the same experiences lying hidden within me; powers hitherto undreamed-of. A new world had been opened, and it would have been impossible for me to go back to just the old place of thought and feeling.

But what was so new to me in myself my friend had seen, or she would never have so given her confidence. Inferior that I seemed, she recognized and believed in me. Consciousness, always so weak in human beings, was then only in its beginnings with me. But the keen, intelligent eye of my

friend discovered what lay so deep within, and, with the magnetism of sympathetic recognition and contact, she brought it to the surface.

This is the divine Christ-way with human souls. In the beginning He makes Himself known to us. He reveals Himself in all the rich fullness of His being, constantly, and more and more, to any hearts who are loving and loyal enough to receive Him.

Then, revealing Himself, He reveals to us ourselves. We have, at all times, but a dim consciousness of ourselves; but nothing so quickens that sense as the heavenly touch and companionship. Though so inferior, yet we are like Christ in being divinely as well as humanly descended, with the largest capacities and destinies. He reveals this, and we see what depths of being, of thought and feeling, lie hidden under the quiet surface of our common-place lives.

The last thought grows out of these two, and is inevitable: *We were worth the revelation, or it would never have been made.* The greatness of the disclosure is the gauge of our value. And yet we forgot it so! It is hard to remember it in a world which often makes so little of us!

## CHRISTIAN SOCIALISM.

O Lord, Thou art not fickle;  
Our hope is not in vain;  
The harvest for the sickle  
Will ripen yet again.  
But though enough be given  
For all the world to eat,  
Sin with Thy love has striven  
Its bounty to defeat.  
Were men to see another  
As kind as God to all,  
Then no man on his brother  
For help would vainly call.  
On none for idle wasting  
Would honest labor frown;  
And none, to riches hasting,  
Would tread his neighbor down.  
No man enough possesses  
Until he has no more;  
Possession no man blesses  
While self is all his care.  
For blessings on our labor,  
Oh, then, in hope we pray,  
When love unto our neighbor  
Is ripening every day.

—Thomas Toke Lynch.

## UNIVERSITY EDUCATION.

REV. W. F. WARREN, D. D., LL. D.

[Read before the Ecumenical Conference, Wednesday, October 14.]

MR. PRESIDENT: At this late hour of the seventh day of such a feast of weeks as we are enjoying, nothing short of a swift, bold utterance can expect to command attention even for the brief remaining quarter of an hour. Let me say then at once that I have a swift, bold utterance to make upon this important theme: The Adaptation of Ecumenical Methodism to World-Leadership in the Field of University Education.

Here are four immense terms, all of which I wish you to take in their largest acceptance. First, "Methodism." By Methodism I mean that matured form of historic Christianity wherein the great Head of the Church, largely through the direct and indirect instrumentality of Wesley, Whitefield, and their followers, has successfully unified in one living and world-renovating synthesis all that was vital in medieval Catholicism and all that was just in sixteenth-century Protestantism. Second, "Ecumenical Methodism." By this term I mean the geographic and personal totality of this matured form of Christianity whether organically, or only sympathetically, represented in this Ecumenical Conference. Third, "The Field of University Education." This field, as already outlined by Chancellor Burwash, is as vast as human possibilities in growth, individual and social. Finally, "World-Leadership." To this term, too, I desire to give the widest legitimate significance, applying it in all its earnestness to the whole world of mankind.

My full thought, therefore, is that, by the grace of God, the Christianity officially and sympathetically represented in this body has characteristics preeminently fitting it to

Lead all Nations in the Highest Ranges and Fields of Education; and that, possessing the providential adaptation thereto, it has also the providential call.

"An ambitious suggestion," remarks some Brother Littleleaf. "If we have in truth any such calling, why have we not shown it? Why are we not already exercising this grand leadership?"

I reply that in the past many things explain, if they do not justify, our failure at this point. We have not even tried to gain this form of leadership. But few among us have seen our possibilities in this direction, fewer still our duty providentially laid upon us. We never can succeed in this or any other duty until we try, and we never can try until we see some possibility of success. Perhaps it will help us in gaining the needed insight if we consider this question: Who, if not we, does possess the adaptation and the call to this high leadership?

Perhaps you point me to Germany, the seat of so many renowned universities, all of them supported by civil governments, and answer, "The State." Some persons deliberately take this position, asserting that in our day the State alone possesses the qualities required for world-leadership in the field of university education. Against this view, however, the profounder educationists bring many and weighty considerations. Some of these are historical, some sociological, some ethical, some political, some religious. The limits of this address forbid my touching upon more than the last, and even at this no more than a passing glance can be given.

A complete, world-influencing university must assume

Some Definite Attitude toward Religion. Existing in the Christian world, it cannot ignore Christ. Its business is to teach his story and to interpret reality, and in neither task can it evade the responsibility of positive and unequivocal teachings. It must have some core respecting man, his origin, his law of life, his destiny. It must teach something respecting the State, its moral health and the conditions of its perfection. It must have a knowledge of Christian civilization and must propagate some theory respecting it. It cannot do these things without covering every profoundest problem of Christian theology and Christian ethics.

Such being the case, the State that undertakes the guidance and control of university education, even within its own limits, must adopt one of four possible courses, any one of which is incompatible with a genuine world-leadership:

1. It may adopt one of the historic forms of Christianity, constituting it the sole and exclusive religion of the State, and then so officer and regulate its universities that nothing shall be taught therein but the established religion and the things consistent

therewith. The history of such States and of such universities sufficiently shows that this can never lead to ideal educational results.

2. The State may adopt two or more confessions as entitled to equal legal recognition, and may endow or support faculties to teach these, but no others. Thus in Germany the same State often equally supports a Papal and a Protestant theological faculty, sometimes in the same university. Here we have the spectacle of a State unjustly taxing Romanists to support the teaching of Protestantism, and unjustly taxing Protestants to support the teaching of Romanism. Which of the antagonistic creeds is right the State does not pretend to know, but thinks it safer to teach both than none.

3. The State may adopt the expedient of abolishing in all its universities the theological faculty. This has been done in Italy and some other countries. This gives us, however, not a university in any high and comprehensive sense, but a headless torso, a fragmentary institution, voiceless and forceless touching the highest truths and interests of man. The universities organized by several of the States in our American Union, admirable as they are in some things, suffer one and all from this same incurable defect.

4. The State may squarely plant itself upon atheistic ground, organizing and administering its universities on the principle of opposition to all religion. This surely is not the leadership needed to bring the world to perfection.

From the State, then, we must turn away, if we seek the true world-leadership in the realm of the higher education. In proportion as in its universities any State aims simply to train men for various departments of its civil service, it is giving to the universities a merely technological character. On the other hand, the moment it takes its subjects for the purpose of teaching anything higher—particularly any religion or religions of its own establishment—it is transcending its just powers and authority as a State.

At this point appears a new claimant—the Roman Catholic Church. She insistently asserts that to her alone belongs the rightful authority to teach. She offers to lead the world into all truth and into all ideals of human culture, even the highest. For one, I have no disposition to deny that this great church has certain features peculiarly adapting her to lead men in her own way, and toward her own ideals. But I cannot forget that the Christian world has tried her leadership—tried it many a long century—and that the result has been far from satisfactory. Wherever she has been given full scope, men have found a hierarchical domination of the State, popular illiteracy, and social degradation. For this reason the foremost nations of the modern world have repudiated not only her methods, but even her very ideals.

To which, then, shall we turn? To what other body, or group of bodies, can the world look for the needed service? Not to the State churches of Protestant Europe, nor to any one of them. No one of them is unhampered by State limitations. As a group they have no organs of common action. They are even antagonistic in important principles and teachings. They may severally do something for national ideals and national achievements, but precisely that which best qualifies them for effective service in the development of a distinct nationality, often distorts them for leadership in the world. For instance, the church that is higher and broader reach of general culture than the church of any other nation, and in this realm we need a leadership independent of political boundaries, unaffected by national antipathies, unsuspected of international intrigue.

Turning, then, from the State and from all State establishments, Papal or Protestant, we must look to

The Great Free Churches of Christendom to teach the world those ideals of character which it is the task of the higher education to realize. These bodies are free to study the problem of developing men, irrespective of their present or prospective political allegiance, and irrespective of the inflexible decrees of fallible councils in ancient ages. Moreover, in the forefront of these Free Churches stand the communions here officially or otherwise represented. These constitute Ecumenical Methodism. Not all of them bear the Methodist name, but all of them love and fraternally honor the principles and the work of Ecumenical Methodism in this comprehensive acceptance, I do not see how any one can hesitate to say that to God has graciously given a pre-eminent adaptation to lead the world in the field of university education. This adaptation is seen in a multitude of particulars, none of which can at this time be adequately treated, and but few of which can even be named. I will briefly enumerate:

First, Methodist anthropology. The Methodist doctrine of human nature and of its earthly possibilities under grace, is sharply distinguished from that of every other important Christian communion. While other churches deny, we affirm, that a soul corrupted and paralyzed in sin may yet in this life be made perfectly pure. While Romanism, Lutheranism and Calvinism agree in denying the possibility of a personally guiltless infidel, even under the covenant of grace, Methodism rejoicingly affirms both the possibility and the actuality. We even hold that the guiltless development of every new-born soul is brought within the range of human and divine possibility. The immense theological significance of these views has long been recognized, but their equally immense pedagogical significance has remained as yet almost totally unperceived.

A second characteristic qualifying Ecumenical Methodism for educational leadership is seen in its exceptionally cosmopolitan spirit and aim. From its very origin Methodism has "wanted the earth"—wanted it for Christ and Christian culture. Its founder had nothing of the provincial in his make up. He was confident of his imperial commission in the Kingdom of God as he was of his citizenship in the British kingdom. Over against the muted and unmitigated preachers of his country he declared, "The world is my parish." His followers have been true to his motto and true to his spirit. In evangelizing Ecumenical Methodism has achieved world-leadership; it remains to do the same in the field of education.

A third adapting Ecumenical Methodism to the proposed world-leadership is its intelligent grasp of vital sociological principles. Methodism understands, and has long been recognized, that the unity, permanence and power of the living church of Jesus Christ. Far better than Romanism does she know the rights and duties of the State. Far profounder than that of Lutheranism is her conception of the relation of Christ to infancy and to the family. Far truer than that of Calvinism is her interpretation of freedom and of law. In her own bosom from the beginning has she marvellously harmonized the sacred claims of the individual with the efficiency of the mass. Withal, however, she has come she has abolished slavery and antagonized caste. She has emancipated woman without indignity to man. More than any other Christian communion is she giving to her children, male and female, equal advantages in the field of university education. The

first woman's college ever incorporated was of her founding. Having shown such comprehensive grasp of the needs of human society, it is not surprising that Ecumenical Methodism may well be trusted to wield the forces which shape the social future—the forces of university education.

A fourth adaptation for this presidential call is seen in the numbers, the pecuniary resources, and the geographical distribution of Ecumenical Methodism. On this head it would be interesting to enlarge, but at this time it is impossible.

I hasten, therefore, to mention as a fifth and final qualification for world-leadership, our appreciation of the Divine element in all true and lofty education. Here is room for a sermon, but I will give you but a single sentence. Man's true life being from, and in, and unto God, all culture-processes which recognize and utilize this fact, lay hold of aims and motives and forces whose consecutive evolutionary efficacy and whose constant outcomes transcend all finite calculation.

Mr. President and Brethren: Have I summoned you to an impossible work? Nay, you dare not say it. You know too well that with God all things are possible. What He has wrought by us already, is greater than would be this crowning honor. Were we to be left dependent on our own resources, we might well make excuse. But we are not. We are workers together with Him to whom belongs the world's creation. With Him world-leadership in the education of His children is perfectly easy. To us as easily as to any others can He entrust it, provided our faith and consecration are equal to the call. May He who has so marvellously pre-ordained us and pre-adapted us to this commission, grant also the grace for its early fulfillment!

## THE CHURCH IN HER RELATION TO LABOR AND CAPITAL.

HON. ALDEN SPEARE.

[Read before the Ecumenical Conference, Friday, October 16.]

THE Church in Her Relation to Labor and Capital," is the theme assigned me to discuss for the brief time allotted.

Under the blessing of God the church was instituted and is sustained by the use of both labor and capital—a truth, we assume, that we are not desired to prove or discuss.

The church, by the spiritual changes which she has wrought in the lives of millions of her membership, has elevated them from habits and conditions that lead only to poverty and crime to habits of industry and thrift which have given them a competency of worldly goods and honorable and useful positions in the church and the body politic of their country; and, beyond and above all else, the church has made them fellow laborers with Jesus Christ for the salvation of the world. In return for such priceless benefits labor and capital should give their first and best efforts to the church for its extension and prosperity.

We fancy, however, that it was the desire of those who proposed this theme for discussion, to elicit opinions, not only on the question of the relation of labor and capital to the church, but also their relation to each other, more especially in view of the growing conflict between them. For the purpose of this paper, we shall assume that the word "labor" may be defined as "the wage-earner;" and capital, the unexpended earnings and accumulations that own the vested property, and also the money that puts and keeps in motion all the varied and multiplied industries of the world.

Labor is generally acknowledged to be the primary, if not the only, source of wealth. That country and that people are most prosperous and happy where labor finds constant employment; and, as to employment, Daniel Webster used the following words: "The interest of every laboring community requires diversity of occupation, pursuits, and objects of industry. The more that diversity is multiplied or extended, the better. To diversify employment is to increase employment and to enhance wages. . . . Proclaim it everywhere, and make it a proverb, *Where there is work for the hands of men, there will be work for their teeth.* Where there is employment, there will be bread. . . . Employment feeds and clothes and clothes men. Employment gives health, society and morals. Constant employment and well-paid labor produce, in a country like ours, general prosperity, content and cheerfulness; and, we may add, should produce like results in all lands.

To furnish this "constant, diversified and well-paid employment," Mr. Webster would have enacted by the general government such a tariff as would furnish the money to pay our national expenses, and that should so guard our home industries that they could be continued at a profit to the capitalist, secure good wages to the laborer, and be increased by new avenues and inventions should come forward. Such is the essence of our American tariff, and, with the single exception of England, the feature of protection to home industries is found in the revenue laws of all European nations. England, on the contrary, entirely repudiates the protection feature, and collects duties only on articles she does not manufacture, or only to a limited extent, and these is a tariff "for revenue only."

Her greatest statesman, Gladstone, tells us that our "laws make us produce more cloth and more iron at high prices, instead of more corn and more cotton, and at lower prices. . . . Increasing these, the American capitalist will find the demands of the world unmet, however he may increase the supply." In other words, he advises us, because we have the many and productive arts that respond to labor with such bountiful crops, to confine our attention to the cultivation of our land, and leave England and other countries to do our manufacturing for us, that by their lower wages and other economic conditions can produce them at lower cost than we can produce them, paying American wages.

It is well known that the agricultural laborer receives the lowest scale of wages paid to any class of toilers, for the good reason that least skill is required. Again, as to finding "the demands unmet," for our cereals and cotton, in 1889 the corn crop of the United States was just about 2,000,000,000 bushels; in the spring of 1890 corn was selling, in Kansas, Iowa, and Nebraska, at from 8 to 13 cents per bushel—say one half the cost of production—and the American capitalist (in this case the farmer) did not find the demand of the world "unmet," but the demand of the world "unmet," in the place of corn. In 1890 we harvested a cotton crop of over 8,000,000 bales—several hundred thousand bales more than the world could consume. Had the crop of the present year been equally large, it would have been an appalling calamity to that section of our country which devotes so large a portion of its labor and capital to the raising of cotton.

If we were to follow the teachings of England's greatest political leader, and close our manufacturing establishments on all products that we cannot make as cheaply as the same articles can be laid down on our shores from any other country, and if we should put the millions that are now employed in the constant employment more than double the wages of the agricultural laborer, also, on

our farms and plantations, it needs no seer to forecast the result. Whether this, the protective line of legislation, is wise for any other country than America, we express no opinion, satisfied that it has been greatly advantageous to this nation, and has contributed, more than anything else, to what we now find, namely, a people unexcelled in all the opportunities for useful and well-paid employment; where the price of the day's labor will purchase more food and implements of husbandry, and, in fact, more of all the essentials necessary for the sustenance and comfort of the wage-earner, than in any other part of the world. We freely admit that many articles of luxury are sold lower in other countries; and if the wealthy desire them, we are quite willing they should pay the enhanced prices caused by our higher wages.

It is an acknowledged fact that the average pay of the wage-earner in America is eighty to one hundred per cent. more than in England, Ireland and Scotland, and nearly or quite two hundred per cent. more than on the continent of Europe. Such being the fact, it is strange that the laborers of other lands are coming here at the rate of a half-million a year? We fear, however, they are coming quite too rapidly to be properly educated and assimilated into our body politic.

Notwithstanding the prices here paid for labor, notwithstanding the purchasing power of the day's wages, still we find discontent and strikes, and sometimes riots. No human foresight has been able to prevent them, no legislature wise enough to enact laws that shall provide an adequate remedy for their prevention or cure. Possibly, we may say prophetically, the law providing for State arbitration has worked more satisfactorily to both employers and employees than any other method yet devised. It seems to us that the enactment of an immigrant law that should prevent any country from being the dumping-ground for all classes of inhabitants that are undesirable at home, would be just between different countries and beneficial to the inhabitants thus protected.

In a country like our own, under a government "of the people, by the people, and for the people," the elective franchise should not be given to any foreigner till he can read and write the language of the country of his adoption, and has been long enough a resident to become thoroughly conversant with the laws and customs of the land. Without this one part is competent, or has a just claim, to take part in the body politic. This leads us to remark that we deem it a great evil that in all countries and States children are not taught the language of the country, so that when they become of age they will be better equipped for the duties of freemen and all the social and business concerns of the country of their fathers' adoption.

Since the Divine decree that "In the sweat of thy face shalt thou eat bread, till thou return to the ground," it has been the lot of mankind to labor, and there can be no doubt that labor is to us as beneficent as it is necessary. Happily for us as Adam's laborer, labor is honorable, whether it be with the muscles or the brain; and small is the number who do not employ one or both. For that class "whose chief good and market of his time be to feed and sleep," we have no place or use. The book of Proverbs is full of promises to the diligent—that "he shall bear rule," that "he shall be made fat," that "the substance of the diligent man is precious." Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall increase. "Seest thou a man diligent in business? he shall stand before kings; he shall not stand before mean men." He that tilleth his land shall be satisfied with bread. "He becometh poor that longeth with a slack hand; but the hand of the diligent maketh rich." And St. Paul's exhortation is: "Not slothful in business, fervent in spirit, serving the Lord." Need we look farther for promises of rich reward to the diligent, for the necessity of thrift and carefulness in guarding the reward of our industry? That activity in business is not inconsistent with fervor of spirit while we serve the Lord? But we look in vain for a promise of anything that is desirable to the slothful and improvident; on the contrary, poverty and want are the inevitable result.

Wesley told his followers to "get all they could, save all they could, give all they could." We say, get all you can honestly, by diligence in honorable avocations; give, at least, each year, one-tenth of all your earnings for religious and benevolent purposes; save at least another tenth, to be safely invested; and, misfortune excepted, every one may have a competency, and want and misery be banished from our land.

But even in this most highly favored land we have discontent, strikes, and attendant evils. Would we were wise enough to divine the remedy! Of late, the rapid increase of wages for a few individuals has created great uneasiness among the masses of thinking men and widespread discontent among the wage-earners. We do not share these fears, and believe the discontent uncalled for and unwarranted. If we look at the facts as they here exist, we shall not find ten families of immense fortunes whose wealth has been in the family more than three generations. Nearly all of the men of wealth of to-day have been the architects of their own fortunes; and most of these have earned the entire amount of their present property by their savings and business enterprise, receiving nothing by inheritance. We have no fears but that these fortunes will soon vanish, either by rash speculation or wasteful extravagance, and those of the following generations will join the wage-earners in some form or other; or, as is so often and so sadly the case, the possession of wealth will lead to habits of indolence and so-called high living, with its attendant dissipation, ending in poverty and an early and unhonored grave.

A circle that gave a dinner to our late President Grant, where the majority were said to be in possession of more than \$20,000,000 each, but few remain, and the fortunes have been divided and in some cases are already out of the name of the family. It has been the pleasure and the privilege of one of them to make the largest and noblest gift of this or any other age in the history of the world, in giving \$20,000,000 for the establishing and maintenance of a university, broader in its scope—and it is his desire and purpose that it shall also be more beneficial in its results—than any existing university. When in coming years California's roll of honor shall be written, high upon that roll shall stand the name of Leland Stanford! And in this city, when shall rise the American University for which Bishop Hurst is confidently asking only \$10,000,000, will also be found the same name among the first of those contributing to the enterprise. Without large wealth, the founding and endowment of the universities, public libraries, hospitals, art galleries, and other eleemosynary institutions, which are so abundant in our land, would be an impossibility, except to a limited extent. We therefore believe that it is not by accident that large wealth occasionally exists, and that it is written, high upon that roll shall stand the name of Leland Stanford! And in this city, when shall rise the American University for which Bishop Hurst is confidently asking only \$10,000,000, will also be found the same name among the first of those contributing to the enterprise. Without large wealth, the founding and endowment of the universities, public libraries, hospitals, art galleries, and other eleemosynary institutions, which are so abundant in our land, would be an impossibility, except to a limited extent. 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The Conferences.

N. E. SOUTHERN CONFERENCE.

W. H. M. S.

The annual meeting of the W. H. M. S. of the N. E. Southern Conference was held at Middleboro, Mass., Sept. 23-24. The meeting was opened Wednesday morning at 9:30 with devotional exercises conducted by the president, Mrs. T. J. Everett. The morning session was given to the appointment of committees and reports from the corresponding secretary, treasurer, and district secretaries. Providence District has 7 auxiliaries, with a membership of 349; Norwich District has 9 auxiliaries, with 199 members; New Bedford District has 10 auxiliaries, membership, 213; total for the Conference, 761. We have 3 Mission Circles reported, with 68 members; Mission Bands, 5 members, 152; subscribers to the *Woman's Home Missions*, 321. As a Conference society we have raised during the year \$1,800.20, and we sent in supplies to the South and West \$1,785, making a total of \$3,585.20. The noon-hour of prayer was observed, followed by a collation furnished by the Middleboro auxiliary. The afternoon was devoted to reports from the Camden committee and delegates from auxiliaries, and a parliamentary drill by Mrs. J. F. Montgomery, of Taunton, Mass. At the evening session the following papers were read: "Constitutional Law of W. H. M. S.," by Mrs. D. L. Brown; "The Elements of Success," by Mrs. J. A. Turrell (this paper was read by Mrs. W. A. Luce); and Mrs. N. C. Alger gave the address of the evening on "The General Needs of the Work." Mrs. J. Mather voiced the sentiment of the convention in a vote of thanks to the church and auxiliary for courtesies extended.

The closing session was held Thursday morning, and was occupied with reports and miscellaneous business. Some important changes have been made in our work as a Conference society. What has been known as our special work—the care of the Browning Industrial Home at Camden, S. C.—was, by the unanimous vote of the convention, transferred to the supervision of the General Society. The convention, also, by a like vote, adopted, subject to the approval of the General Society, as our field for supplies the commercial, the Chadron District of the N. W. Nebraska Conference. This action was taken at the request of the presiding elder of the said district, and these supplies are to be used to assist in the opening of new churches on the district.

The following officers were elected for the ensuing year: President, Mrs. T. J. Everett, Middleboro, Mass.; corresponding secretary, Mrs. D. L. Brown, Hope, R. I.; recording secretary, Mrs. P. R. Clifford, Plymouth, Mass.; treasurer, Mrs. N. C. Alger, Taunton, Mass.; managers, Providence District, Mrs. Catherine Hill, Mrs. J. W. Webb, Dr. Bradley, Mrs. R. L. Greene and Mrs. L. G. Horton; Norwich District, Mrs. S. K. Luce, Mrs. W. I. Ward, Mrs. David Lyman, Mrs. M. S. Case, Mrs. C. A. Harwood, Mrs. J. E. Gould, Mrs. E. Turrell, and Mrs. R. Patten; New Bedford District, Mrs. W. H. Avery, Mrs. P. R. Clifford, Mrs. J. F. Montgomery, and Mrs. H. LeBaron; delegates to the annual meeting of the board of managers at Washington, D. C., Mrs. T. J. Everett and Mrs. D. L. Brown; alternate, Mrs. N. C. Alger.

It was a pleasant and profitable meeting. A spirit of harmony and good-will prevailed, and the delegates separated with the conviction that God's blessings had attended our efforts during the past year, and with renewed courage and zeal for the coming year's work. Mrs. D. L. Brown, Sec.

New Bedford District.

Brayntide is enjoying a good degree of spiritual prosperity. On the last Sunday of September Presiding Elder Clark baptized 3 persons and received 2 into full membership.

At Centerville, Sept. 20, the presiding elder baptized 1 and received 1 in full.

Vineyard Haven church has been making some improvements in the house of worship. The organ has been removed from one end of the building and placed at the left of the pulpit platform. The long evening of social converse served to cement still more closely the ties of fraternal regard between the pastor and his people.

The New Bedford Methodist ministers are to hold union revival services during October, dividing the time equally among the churches, the pastors doing the preaching.

At Allen Street, Brother Bartholomew, on Sunday, Oct. 4, baptized 1 person, received 2 on probation, 3 into full membership, and 1 by letter.

At Fairhaven, Bro. N. C. Alger is still encouraged by the increased spiritual interest. Sept. 20, 2 were baptized and received on probation.

Plymouth Sunday school had a "rallying day" in September, and the attendance reached 370—the largest in the history of the school.

St. Paul's, Fall River, also celebrated a "rallying day." Sept. 27, Supt. Wm. S. Green presided, and a full and enjoyable program was carried out. The attendance was the largest for many years. During the early part of September the pastor, Rev. J. M. Williams, made a driving trip through the West, visiting Dakota and Denver. Sept. 20, Rev. J. Wesley Hill occupied the pulpit morning and evening, speaking in the interest of the Utah Union at Ogden. He was listened to with deep attention and won the hearty interest of the people in his cause by his graphic portrayal of the struggle of the church with Mormonism. His own enthusiasm seemed to be communicated to the audience. He will find a hearty welcome wherever he desires to return, and the pulpit of the city will open to him. About \$85 was contributed to the funds of the Utah Union. Oct. 4, Bro. Williams received 4 in full and 2 on probation.

Bro. C. S. Davis, at Bourne, baptized, Sunday, Oct. 4, 3 young ladies who have recently been converted. Six adults have asked the prayers of the church and professed a purpose to be Christians since Conference. The Epworth League formed recently numbers 40 members. The pastor addressed over three hundred people every Sabbath, and confidently hopes for many conversions during the autumn and winter.

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Observer.

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South Street, Brockton.—The first Sunday in the month 2 were received into full membership. The Epworth Hymnal No. 2 meets with increasing enthusiasm. Bro. Oldham has received a vote of thanks from the "Central Labor Union," with courtesies from other labor organizations, for his comprehensive and impartial presentation of the labor question in his recent series of sermons.

Franklin Chapel, Brockton.—Pastor Ridgway's favorite verse now is, "Re-enforcements now appearing, victory is nigh." Oct. 4, 5 were received on probation and 2 by letter. Others will surely follow. The spirit of revival is manifest in the League.

Whitman.—Veterans' Day was observed Sept. 20. An unusually large congregation listened to an excellent sermon from the pastor, Rev. L. M. Flocken. The assessment for Conference claimants was fully met. Eight persons were received into full membership, Oct. 4. Sunday, Sept. 19, Bro. H. A. Ridgway preached for Bro. Flocken, his subject being, "Going on unto perfection." On Monday evening the good people of Whitman gave their pastor a handsome donation. Bro. Flocken does not know whether or not Bro. R.'s sermon had anything to do with it, but he is anxious for him to come again.

Holbrook.—The Epworth League is doing good work, and is rapidly increasing. Sickness has been a considerable hindrance to church work during the month past. The church will soon be supplied with Epworth Hymnal No. 2.

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# Zion's Herald.

WEDNESDAY, OCTOBER 21, 1891.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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## SELF-DISCOVERY.

Self-discovery is the initial step of every happy and successful life. It is the first condition of intelligent and progressive action; and yet how many lives are begun without this awakened consciousness of their own possibilities and adaptabilities! How late some persons come to the discovery of themselves! The failures in life—the sad, blank, fruitless existences, that one scarcely knows how to account for in the economy of a wise Providence—what are these but so many instances of retarded self-discovery? At the last moment, perhaps, the man is confronted with the revelation of himself—and dies. Too late to correct previous mistakes; too late to adapt the new knowledge to the old conditions; too late to live down the accusing past. We must all admit, therefore, the tremendous necessity of starting right in this present life; of coming to that intelligent apprehension of ourselves and of the conditions under which we are here placed, that will enable us to see the way in which God means us to walk, and so make the best use of present opportunities.

The conditions of self-discovery are all-important. How one can know himself the soonest and the surest, is the great problem of life. A well-known author says: "Many a brave soul finds itself first, God afterwards." That is, through the knowledge of its own conditions and its own necessities, the soul comes to feel its absolute need of God. But why would it not be better if the process were reversed, and the soul should find itself through finding God? If it waits to find itself, may it not fall of self-discovery and of finding God also? Better the process were reversed, because, while many a brave soul may find God through first finding itself, every soul who finds God, in the necessity of the act, must find itself.

This is one of the beautiful things about the Christian life—that it never fails to discover the soul to itself. No Christian goes through life wanting a revelation of himself. No Christian has any doubt about his adjustment to the great forces and the great facts which make up his environment. He knows his place, he knows his path, he knows his mission, and how to make the very best of himself from first to last. Did you ever hear it said of any Christian that he had made a failure of life? The accusation itself would react upon him who made it; for however little a Christian may seem to accomplish from a material or intellectual point of view, there is always a deep conviction in the heart of humanity that to excel in righteousness, love and purity, represents a grander and truer success in life than to have heaped together mountains of gold or written libraries of books.

Is not, then, finding God the best way to discover one's own self, with all one's highest possibilities and capabilities? Seek Him early, and you shall early find, in the knowledge thus gained of your own soul, the path to a successful and happy and immortal life.

## PREACH THE GOSPEL.

The Gospel is a large and glorious theme—the glad tidings of great joy to all people, the feast of fat things provided for the world. The central fact in this great system of redemption is Jesus Christ, come in the flesh to redeem us from the power of the devil through death, and to give to His saints everlasting assurance and a good hope through His resurrection and glorious ascension to the throne of God, where He ever remains to make intercession for us. The Gospel is healing and help; it tells of hope and deliverance; it is given, not to damn, but to save men from their sins; it is the infallible remedy prescribed by the Great Physician whose knowledge in the art is perfect and whose diagnosis of the case is complete. About other remedies we hesitate and doubt; there are many contingencies; here we may well proceed with assurance; there can be no doubt. The trial has been made by millions without a single failure. The witnesses to the efficacy of this remedy are innumerable; they belong to all ages and lands; they are found in all conditions of life and with all degrees of culture. This one thing they know—that whereas they were once dead, they

are now alive and joyful in God's saving grace.

There is much given out in pulpits which is not the Gospel. Moral philosophy, however valuable and even indispensable in its place, is not the Gospel. Social reforms, a specialty of our times which no good citizen, much less a minister, may disregard, are not the Gospel. Political economy, a knowledge of which is so essential to the economic well-being of the community, is wide of the great spiritual economy of which we are speaking. The dissection of public sins and evils, the denunciation of great wrongs, the exposure of the badness of the human heart, are not the Gospel. They bring uncover the hideous sore; they bring no healing salve. The veriest slither may know how bad is the disease; Jesus Christ alone is the remedy for the want of which men are perishing. A multitude of good things may be uttered without saving the people; the saving efficacy is found alone in the prescription made by the great Healer.

Preach the Gospel! The minister is a herald. He comes with good news to be announced. The preacher is not an advocate, to defend the cause of Christ. The cause needs no defense. The Gospel is its own best defense. When clearly set forth, in its truth and beauty, it commends itself to the intelligence and consciences of men. It is the business of the herald to tell out the message as given him by the King, and not to make himself a party in the reconciliation; the King will take care of that. The office of the preacher is a very humble, though honorable, one; he is to be a voice, announcing the conditions of peace and reconciliation; and as such a medium of communication, the voice should be distinct, full; the message should be delivered with emphasis upon its leading articles. The preacher must throw himself into the message, head and heart and life, all there is of him. The sermon should be no cold, mental platitudes; but a pouring out, with warmth and enthusiasm, truth which had first proved effectual in saving his own soul. What Christ wants in His preacher is the new spiritual life, kindling all his faculties and touching his tongue with fire. Rhetorical display in the pulpit is not preaching. Mere thunder with the voice is not preaching. Declaration, according to the canons of elocution, is not preaching. It takes a consecrated heart to preach the Gospel.

## THE DRIFT OF THE ECUMENICAL CONFERENCE.

This body is made up of strong elements. The Wesleyan delegates easily lead. President Stephenson, whom they all recognize as a leader, is a man of gentlemanly bearing, ready gifts and ample resources. No occasion finds him unprepared, and no question arises which he appears not to have considered in a wise way. While a fluent talker, he is also a careful thinker. Next to the Wesleyans stand our own delegates, led by Bishop Foster, whose words always command the attention of the body. About him stand a corps of strong men. The Southern Church ranks high also, led by Bishops Keener, Wilson, Galloway and others. The ability for which Southern leadership has been famed has not departed from the body. The Methodists of Canada also have risen to great conspicuity and honor. The union of the various Methodist elements in the Dominion raised them at a single leap to a first-class position. Their men stand well in the Conference; President Carman and Dr. Dewart are always heard with pleasure. Perhaps the advance in none of the Methodisms is so striking as in the colored bodies, several of whose men invariably hold the attention of the Conference when they speak. The smaller sections, though as a matter of course less conspicuous, contain men of note who appear well whenever they occupy the platform. Their good sense is evident in their modesty.

The fellowship of the Conference has been generous and refreshing. The members have enjoyed the meeting and have greeted each other with gladness. They feel better acquainted with each other than on the former gathering of ten years ago. It was expected that the Conference would bring these various branches into closer sympathy, but unity of spirit was all that was dared to hope. Unification was not expressed ten years ago. It was not confidently expected that any utterance on the subject would be made at the present session; but when the question of fraternity was under consideration, the feeling became so warm that several brethren spoke aloud in meeting in favor of reunion. This was especially the case with Dr. Stephenson, whose words had the most weight, as he was the mouth-piece of what has been considered a conservative body. He spoke warmly for the redintegration of the British Methodisms. Bishop Foster was equally pronounced in favor of the reunion of Northern and Southern Methodism. There is no real obstacle in the way of this movement; and with this state of facts the Bishop regarded it as a sin for the two bodies to remain apart. The old prejudice should give place to the needed unity and love. At these generous words the Conference warmed and gave emphatic expression to its sympathy for the better movement. Though the Conference came together with no design of working for unification, the word has certainly been spoken which will ultimately in the reunion of several of these Methodist bodies. The colored delegates held at once a formal meeting with the design of seeking words for uniting the four colored churches—at least the three entirely colored; and we can but think the seed already sown which at no distant day will produce an abundant harvest. The colored churches have peculiar incentives to unite. Their interests are

one, as they are one in doctrine and method. British Methodism would also be re-enforced by union. The one section needs to be complemented by the others. The Primitive Methodists would gain respect and steadiness by union with the Wesleyans; while the Wesleyans would profit by the fire of the younger body.

The progressive temper of the Wesleyans is one of the amazing revelations of the hour. We had held it as an axiom that they were among the extreme conservatives. At this Conference they move at the head of the column of advance. This is seen not alone in the matter of church unity. On the question of the newer criticism which is so agitating the Christian world, they are intelligent, broad and generous, rebuking the timidity of many of our own men. They have no fear of investigation either by science or Biblical criticism. The truth will vindicate itself. The Word of God needs no defense. The scaffolding men have built about it may be burned away, but the granite truth of the Bible will remain in even more imposing grandeur. It is refreshing to hear such hopeful and courageous utterances. Faith in the Word of God cannot be shaken by criticism. The anxiety about the results of the new criticism is often evidence of doubt and distrust rather than a vital confidence in the infallible truth.

The debate on the woman question was warm and stirring. The advance sentiment uttered by most of the speakers was heartily applauded. No one could mistake the temper of the audience. The Eastern Section were pronounced for the women. Our beloved brethren in the "Old Country" frankly rebuked the men who were trying to settle woman's sphere. Woman, they averred, must settle that for herself, and she must settle it not by a pre-conceived and pre-announced theory, but by experiment. She must feel her way on to the post of duty just as man has done. It is ridiculous, said an Englishman, for man to sit in judgment on the work of woman.

The three Epworth League meetings held on the 13th inst. were large and enthusiastic. The speeches were helpful and earnest. The League was in honor, and was favored above any other organization in the church.

The outcome of the Conference cannot fail to be helpful to the best interests of the several organizations included in it. Besides the good feeling engendered, there must come substantial results from the meetings. The bodies will find themselves closer together. They begin to feel how much they have in common. Steps will be taken to draw organizations so alike into one. Episcopal Methodism should be a unit. The things in favor of it are vastly more than those against it. If sacrifices are required, we feel quite sure our own church will be prepared to go more than half way.

## The Consecration of Bishop Brooks.

It was a marked event that thronged Trinity Church and filled every nook and corner of the spacious edifice. It seemed quite impossible to add new honors to a life that so honored the Master in his work as Dr. Brooks, and had been so blessed in its turn by his beneficent influence on the multitudes who had listened to him. All felt that the honor laid lightly on the massive form of him of whom it could be said, as was the thought in many minds, "He is every inch a Bishop." There was a sense of loss felt far wider than the limits of his parish that Dr. Brooks was no longer to be the same marked personality in the religious life of the community as before.

Trinity Church never looked more beautiful in its simple grandeur, quite without special decoration, as in the richness of its architecture, its windows glowing with prismatic colors, its lofty central tower and its springing arches, it appealed so effectively to all the worshipful emotions of one's nature. He must indeed have been a saint to sit unmoved at the sight of the vast audience listening to the exercises with impressive solemnity. The effect was greatly heightened by the hundreds of clergymen who, in their white surplices, preceded by the wardens and vestry, marched down the broad aisles filling the centre of the house and overlying in vast numbers upon the spacious chancel, singing the processional hymn, "Holy, holy, Lord God Almighty!" It was a remarkable vista as one looked through the open door and saw the array of white robes descending the chapel stairs and filling across the intervening passage under a covered way. It was a vivid suggestion of that other throng in the apocalyptic vision.

The celebrating Bishops, some with their scarlet robes of office and others with the plain black and white vestments, were a noble and dignified body of men. The sermon by Bishop Potter was a mosaic in its way. It had the rare merit of being at once scholarly, devout and simple. There was a precision in all his words and thoughts that conveyed to the hearer just what the speaker intended—no more, no less. It was the tribute of a friend to one whom he dearly loved. It was, too, a profound acknowledgment of the Holy Spirit in the work of the church. Not the least impressive event was the moment when Dr. Brooks rose alone to receive the remarks specially addressed to him by Bishop Potter, recalling in tender tones the early days of both of them, and the loving friendship, now to be closer than ever, which the vanishing years had but intensified. Through the ceremonies Dr. Brooks had his two brothers, both notable preachers, at his side. As he advanced to take the "Promise of Conformity," or oath of office, there was an expectant hush over the great audience. His responses gave evidence, as with unkindled countenance he uttered with intense fervor the sentence, "So help me God!" that he had entered into his new work with all the ardor of his great and impassioned soul. The communion which followed was administered by the Bishops to the clergy, and was the first service of the new Bishop after the laying on of hands by all the assembled Bishops and the bestowal of the authority of office. The altar gates were thrown open, and headed by the Bishops and singing the magnificent recessional hymn,

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar,  
Who follows in His train?"

The day which had been most dignified and impressive, were ended.

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## PERSONALS.

—President Dilliver, of Utah University, is only twenty-four years of age.

—Rev. Dr. John F. Spence, of Knoxville, Tenn., has been seriously ill with rheumatism.

—Rev. John McNeill, of London, who has been visiting this country, sailed for England last week on the "Aurora."

—Dwight L. Moody expects to engage in evangelistic work abroad this winter, either in Scotland and England, or in India.

—Rev. A. D. Vail has been transferred by Bishop Foss from White Plains, N. Y., and stationed at Trinity Church, New Haven, Conn.

—Rev. Will C. Wood, of Boston, has gone to Springfield, Me., for a three months' engagement of preaching there until New Year's.

—Rev. Elihu Snow, of Swanton, Vt., has been transferred by Bishop Mallahan to the Arizona Mission Conference and stationed at Tucson, Arizona.

—Miss Willard gives \$100 as a nucleus for the endowment of a memorial chair, to be called the John B. Gough Professorship, in the projected American University at Washington.

—Rev. Francis M. Larkin has retired from the editorship of the *Southern California Christian Advocate*, and is succeeded by Rev. G. W. Henning, a member of the Illinois Conference.

—Rev. O. P. Gifford, pastor of the Baptist Church in Brookline, has accepted a call to the Emmanuel Church, Chicago. Boston and vicinity will part with Mr. Gifford with the keenest regret.

—Rev. Richard S. Martin, of Valparaiso, Ind., has been transferred from the North-West Indiana to the Rock River Conference, and stationed at Grace Church; succeeding Rev. Robert McIntyre.

—A young son of Bishop Fitzgerald has been seriously ill, and though now convalescent, he is totally blind. Heartfelt sympathy will be extended to the Bishop and his family in their affliction.

—Rev. Hiram Buck, one of the oldest presiding elders in the Illinois Conference, has made a donation of \$50,000 to the Wesleyan University at Bloomington, Ill., as an endowment fund for the college.

—Lady Henry Somerset, president of the British Women's Temperance Association, arrived in New York last week. She comes to America to attend the W. C. T. U. convention, which will be held in this city, Nov. 10 to 18.

—Mr. Michael E. Sadler, the secretary of the Oxford University Extension, has accepted the invitation of the American Society for the Extension of University Teaching to lecture under its auspices in December and January of the coming winter.

—The death of Rev. F. H. Northrop, of the North India Conference, is announced. Dr. Scott says he "succumbed to heat in Ara during the dreadful days of July. He was a promising man, only two years out, and leaves a wife and boy baby."

—Rev. E. S. Chase, presiding elder of San Diego District, Southern California Conference, writes:—

"Please give notice that I will be at the Book Room Monday morning, November 2, and would be glad to meet one or two young men who would wish to begin their ministry in Southern California."

—It is the custom at Wellesley College to observe the anniversary of the death of the founder, Mr. Henry F. Durant, as a memorial day. At the tenth anniversary, Oct. 5, an excellent address on "Christian Education" was given by Mrs. Louise McCoy North, M. A., wife of Rev. F. M. North, of Middletown, Conn.

—Rev. Edward S. Nide, son of the Bishop, received his first appointment from the Detroit Conference recently. He asked for the poorest circuit in the Conference. When the presiding Bishop assigned him to his charge, he said: "I have gratified your wish, my young brother. You are going to the hardest and poorest place, a place that will try your mettle."

—Rev. C. H. Dalrymple, formerly of the New England Southern Conference, now stationed at Bennet, Nebraska, is called to pass through the deep waters of affliction by the death of his two boys—Alfred Cookman and John Lester—of malignant diphtheria. The remaining child, Esther, has also been ill, but is now out of danger. Mr. Dalrymple writes: "In this affliction our faith of the past, as to help promised in time of need, has been put to shame. Jesus never seemed so near and precious as He has been during all this trial."

—The Central notes the following interesting and unusual incident concerning three young men named Whitlock, who have been elected delegates to the General Conference from their respective Conferences: "Stephen H. is sent from the Illinois Conference, Elias D. from the Central Ohio, and Wm. F. from the North Ohio. Drs. E. D. and W. F. were also delegates in 1888, with S. H. as reserve. It will certainly be pleasant for these worthy servants of God, brothers in the church and brothers in the flesh, to sit in the chief councils of the church of their labors and choice."

—The multitude of friends of Dr. and Mrs. W. W. Ramsey, of Tremont St. Church, join in expressions of deep sympathy with their only son William, who died at Washington, Oct. 7. A Christian young man twenty-four years of age, a graduate of the University of Michigan and the Law School, with bright prospects of usefulness before him, he was suddenly cut down in the morning of life. He leaves a desolate home and friends, and a wide circle of friends. May the Father of all mercies temper the loss to the bereaved parents and sustain them in their hour of affliction!

—Rev. N. W. Deveneau, who for the past nine years has been in charge of our French Missions in Illinois, was granted a superannuation relation by his Conference (the Central Illinois) at its late session, that he might devote his entire time to evangelistic work and lecturing on Romanism. While in charge of French Missions, he built the First French M. E. Church and parsonage in the French M. E. Church, the money for which he raised as an evangelist and lecturer. He has lately delivered his lecture in Tremont Temple, Boston, to large audiences. Mr. Deveneau can be addressed at 400 Hermitage Avenue, Chicago, Ill.

—North Dighton Church will greatly miss the presence and influence of Mr. James H. Coddington, one of the best-known of her members, who died, after a brief illness, last week. The funeral was on the 10th inst., and was largely attended by prominent business men, among whom he was held in high esteem as an able and upright man. He had for a number of years been in charge of the works of the Furnace Co. at North Dighton, and was one of the most influential and reliable laymen of New Bedford District. His son, Rev. L. B. Coddington, now of the Maine Conference, was still recently a member of the New En-

gland Southern, and rumor asserts that he is soon to return and take charge of an important work left open by the transfer of one of the preachers to another Conference. Bro. Coddington was related to Dr. L. B. Bates, of Boston, and to Rev. G. H. Bates, of Rockville, Conn., and Oils H. Bates, eq., a well-known local preacher of North Dighton. A full obituary notice will appear in the proper place in due time.

—Bishop Brooks invited Rev. T. W. Bishop, of Abingdon, and Dean Marcus D. Buell, of Boston University Theological School, to his consecration, and afterwards to the lunch at the Vendome. He is expected to preach some time during the winter for Mr. Bishop.

## BRIEFLETS.

The Philadelphia Branch of the Woman's Foreign Missionary Society was twenty-one years old on Oct. 7, and reported as the grand total of its receipts from the beginning, \$27,980.07.

The corner-stone of the new Central Church, Cleveland, Ohio, was laid last week. In the old building of this church the Epworth League was born, and it is proposed to have an Epworth memorial window in the new edifice.

The American Society for the Extension of University Teaching proposes to hold, during the holidays, a conference of the leading college men of the country, to consider the subject of University Extension from the college point of view.

The Connecticut Valley Social Union has secured Dr. W. J. Dawson, of Glasgow, as their guest at the meeting on Wednesday evening, Oct. 21, in the State St. Church, Springfield. A rare treat is in store for those who can be present.

The ceremony of the consecration of Bishop Brooks was the perfection of order and of subdued and reverent demeanor on the part of the congregation. Though the house was completely filled, there was nothing to indicate, by stir or commotion, the presence of a dozen people in the great cathedral church.

Bishop Potter, in his remarkable discourse at Trinity, said:—

"God has indeed often chosen by the 'foolishness of preaching,' as it has seemed to some poor souls irresponsible to its mighty power, to save them that believe; but it has not been done by foolish preaching. The voices that have stirred the world, the messages that have thrilled and enraptured discouraged hearts, have not been the voices of messages of fools."

One of the English delegates to the Ecumenical Council recently spent a Sunday in Boston. He was desirous of hearing Dr. Brooks, and as he had but the single day, feared he might be disappointed. It was suggested to him that he inquire of Dr. Brooks personally whether he was to preach on that day. Acting upon the suggestion, he called at his residence, and had a most charming interview with him, returning delighted with his gracious reception.

In our recent editorial upon "No More Bishops," it was stated that the annual amount expended for the support of our Bishops was \$72,000. This statement was made upon reference to the reports nearest at hand, but not recent. It was our purpose, in any event, not to overstate the sum. Upon examination of the treasurer's report for last year, it appears that \$92,000 was expended for that purpose for the year, showing that the annual expense of the present Episcopal Board as given by us was \$20,000 short.

Said Bishop Potter: "Bereft of the mission of the Holy Ghost, calling, arresting, convicting, convincing, enlightening, transforming, empowering, the whole fabric of primitive history becomes somewhat invertebrate and crumbles into a shapeless mass of incident and talk. Nothing is more tremendous in its significance than the way in which all that new life of the first century takes its rise in the active, audible, commanding Presence in the church of the Holy Ghost, and, from all excursions, activities or ministries, forever returns to it."

By appointment of the American International Convention, and the World's Conference of Young Men's Christian Associations, Nov. 8-14 has been appointed as the Day and Week of Prayer for young men. The union of all Christian people in prayer at this season for God's blessing upon young men and the efforts put forth for their welfare by the Young Men's Christian Associations is earnestly desired by the Associations themselves, and by the committee that has been intrusted with the extension and supervision of the work on this continent.

New Orleans University opened Oct. 5. All the teachers were present, and entered upon the work with enthusiasm. President Adkins and family spent the summer in the city, and had the building and grounds in fine order for the reception of students. The growth of the institution is remarkable; the enrollment having gone up from 204 in 1887 to 562 in 1891. The faculty, students, and the Conference work together in perfect harmony. The one hope of all now is that Bishop Mallahan may be successful in finding friends to complete the purchase of the building and endow the Medical College.

This fine passage from Bishop Potter is worth noting:—

"There may be some of us who are bred so, or who have climbed so high, that all the culture of the world is at our feet. Our home is for great ideas, we say, working along lofty lines of thought and appealing to the intellectual rather than the affectional or emotional nature. Yet, and the time may come when in such an ideal of fellowship with Jesus Christ both reason and faith shall find their true perfection and satisfaction. But has not come yet. The world in the conditions of its life and thought, whatever may have been the progress of the race, remains under the same conditions as those amid which Jesus wrought when first He came to men."

The American Institute of Sacred Literature announces for the coming year, in addition to the correspondence courses in Hebrew and New Testament Greek, five courses in the English Bible, with subjects as follows: The Gospel of Luke, the Gospel of John, the Life of Christ based upon the four gospels, Old Testament History from Samuel to Solomon, the History of the Church as contained in the Book of Acts and the Epistles. The headquarters of the Institute has been since its organization in New Haven, Conn., but it is now established at 391 55th St., Chicago, Ill. President Harper, of the University of Chicago, continues his work as principal of the Institute.

The Lucy Webb Hayes Deaconess Home at Washington was dedicated last Saturday afternoon with imposing ceremonies. Several of our Bishops and many of the delegates to the Ecumenical Conference were present. Bishop Bowman cited as an instance of the good results that come from the work of the deaconesses the fact that more than one hundred Roman Catholics had been converted by the consecrated women in the Home in the city of St. Louis. Mrs. Lucy Rider Meyer made an excellent address. The Chicago Home over which she presides has sent out already 51 missionaries to foreign fields, 46 to the different departments of the home field, and 35 to various deaconess homes.

## THE SECOND ECUMENICAL METHODIST CONFERENCE.

[Continued from Page 1.]

legates assembled from all the countries of the world, and much more to give a manifestation of my respect and love for that greater body of Christian men and women for whom you stand. Every Christian Ecumenical Conference is a distinct step in the direction, not only of the unification of the church, but of the unification of the human race.

"Assembling from countries unlike in their civil institutions, from churches not wholly in accord as to doctrine or church order, you come together to find that the oneness is not so great as you had thought, and to find your common sympathies and common purposes greater and larger than you had thought—large enough presently to overstep and to extinguish all these transitional lines of division."

"I am glad to know that, as followers of Wesley, whose hymns we sing, you have been in consultation as to the methods by which these minor divisions among you might be obliterated. It is the natural order that subdivisions should be wiped out before the grand divisions of the church can be united. Who does not greatly rejoice that the controversial clash of the churches is less than it once was; that we hear more of the Master and His teachings of love and duty than of half-splitting theological differences?"

"Many years ago, while visiting in Wisconsin, when Sunday came around I went with some friends to the little Methodist church in an adjoining village. The preacher undertook to overturn my Presbyterianism. An irreverent friend who sat beside me, the young man delivered his telling blows against Calvinism, was constantly emphasizing the points made by his friends with his elbow."

"Now I am glad to say that very often since then I have worshiped in Methodist churches, and that is the latest experience of this kind I have had."

"You have to day as the theme of discussion international arbitration, and this being a public or, in a large sense of the word, a political question, perhaps makes my presence here as an officer of the United States especially appropriate."

"It is a curious incident that some days ago, before I was aware of this theme, I had appointed this afternoon to visit the great gun foundry of the United States at the Navy Yard. Things have since taken their proper sequence. I am here at this arbitration meeting before I go to the gun factory."

"This subject is one that has long attracted my attention, and I think I may say, perhaps, as greatly attracted the interest and adherence of the United States as that of any other Christian power in the world. It is known to you all that in the recent conference of the American States at Washington the proposition was distinctly made and adopted by the representatives of the United States to arbitrate all international disputes, as applied to the hemisphere, that all international disputes should be settled by arbitration."

"Of course there were some who were in the nature of things, to the complete and general adoption of such a scheme. It is quite possible to apply arbitration to a dispute as to a boundary, and that is impossible, it seems to me, to apply it to a case of international feud. If there is present a disposition to subjugate, an aggressive spirit to seize territory, or a national animosity, arbitration does not stop to consider the rights of other men and other people, to such a case and to such a spirit international arbitration has no room or if any remote and difficult application."

"It is for a Christian sentiment, manifesting itself in a nation, to remove forever such causes of dispute, and that which remains will be the easy subject of adjustment by fair international arbitration. But I have not intended to enter into a discussion of this great theme, for the setting forth of which you have appointed those who have given it special attention. Let me, therefore, say simply this: that we have temporarily in a place of influence in this country, and among the great body of citizenship, I express the desire of America for peace with the world, and for the setting forth of which you have appointed those who have given it special attention. Let me, therefore, say simply this: that we have temporarily in a place of influence in this country, and among the great body of citizenship, I express the desire of America for peace with the world, and for the setting forth of which you have appointed those who have given it special attention."

"Let me thank you, Mr. Chairman, and you gentlemen, for the cordial welcome and the privilege of standing before you for a moment, and for this most cordial welcome which you have given to me. I beg to express again my warm appreciation of the character of these delegates and of the membership of the great church from which they come, and to wish that in your remaining deliberations and in your journey to far distant homes you may have the guidance and care of that God whom we all revere."

The paper read by T. Snape, esq., and the address of Hon. J. D. Taylor were able and eloquent presentations of the Christian aspiration for peace and arbitration. It remained to Bishop Newman, however, to make the most eloquent and impressive address—one of the best that we ever heard from him. He maintained that the only way war could be abolished was through the Spirit of God and His love. A distinction must be made between the selfish motive of patriotism and the unselfish motive of philanthropy. He suggested the foundation of a supreme court of the world, with a chief justice and associate justices, before whose bar the nations of the earth must appear for the settlement of their difficulties. He did not believe in the disarmament of the nations first.

Bishop A. W. Wayman, of the A. M. E. Church, rose to a question of high privilege, and made a few remarks that electrified the audience when he proceeded to say: "Mr. President, the 'brothers in black,' as we have been called by the 'separated Bishops' Haygood, and also by Bishop Wayman, a phrase to which we have no objection—bishops and delegates of the A. M. E. Church, the A. M. E. Zion Church, and the Colored M. E. Church, have held a meeting and decided unanimously in favor of organic union. And now we say to all of our brethren in black, Come go with us and we will do you good, for the Lord hath spoken good concerning the brethren in black."

Second Sunday.

Members of the Ecumenical Conference very generally filled the pulpits of Washington and Baltimore upon this Sunday.

Bishop Thomas Bowman preached to a large audience at Wesley Church in the morning.

Dr. T. B. Stephenson preached at the Mount Vernon Methodist Church, South, in the morning; and Bishop Foss one of his strong sermons, greatly to the delight and profit of the writer, in the evening.

Rev. Wm. J. Dawson, whom many pronounce the most attractive of the Wesleyan preachers, occupied the Metropolitan pulpit in the morning.

We listened with grateful pleasure to Bishop Galloway, of the Methodist Episcopal Church, South, at the Foundry Church in the morning. Our choice of the colored preacher, upon the statement of the colored preacher, Rev. C. H. Phillips, made in open conference, that from this Bishop the colored people received the most sympathetic and helpful association.

Rev. John Bond, of London, delivered a strong discourse at the Foundry in the evening.

Rev. D. J. Waller, D. D., of London, was selected to preach in the Church of the Covenant—the church President Harrison attends.

At the First Congregational Church, when Dr. Rankin, now president of Howard University, was so long the pastor, Rev. Nehemiah Curdock, editor of the *Methodist Recorder*, London, and Rev. William Briggs, D. D., of Toronto, preached able and impressive sermons.

Bishop Hendrix, of the Methodist Episcopal Church, South, preached to a large audience at Union Church in the morning. Mr. Atkinson, member of Parliament from what he calls the original Boston in Sussex, England, and who with all his quaintness and peculiarities is a very good man and an able and interesting speaker, addressed the Y. M. C. A. in the afternoon upon "Practical Christianity."

The love-feast at the Metropolitan Church in the afternoon, under the lead of the ever-venerable Rev. William Arthur, was a scene of spiritual fellowship and power never to be forgotten by those who shared in it.







## The Family.

### THE TEST OF LOVE.

GEORGE HANCOCK DUFFIELD.

Since we must suffer, it may be  
The royal test of love;  
In our afflictions thankfully,  
We still should look above.

For what He is, not what He gives,  
Our souls should worship God;  
In lowliness one truly lives  
Who smiles beneath the rod.

East Lempster, N. H.

### A DAY OF THE LORD.

It was not a day of fasting,  
Nor a day of the brimstone cup;  
There were neither drops in the fountain  
Of life as it twined in the cup.  
And over the tolling hours  
Were sorrow and weeping poured,  
Yet I said "Amen," when night came,  
It had been a day of the Lord.

A day of His sweetest whispers  
In the hush of the tempest's whirl;  
A day when the Master's blessing  
Was pure in my hand as a pearl.  
A day when, under orders,  
I was fettered, yet I was free;  
A day of strife and triumph,  
A day of the Lord to me.

And my head as it touched the pillow,  
When the shadows gathered deep,  
Was soothed at the thought of taking  
The gift of Christ's sleep;  
For what were burdens carried,  
And what was the woman's sword,  
To one who had fought and conquered  
In a fearless day of the Lord.

MARGARET E. SANSTER, in S. S. Times.

### DARE YOU?

Doubting Thomas and loving John,  
Behind the others walking on;

"Tell me now, John, dare you be  
One of the minority?

To be lonely in your thought,  
Never visited nor sought,  
Silenced with secret sobs, to go  
Till the world seemed his foe;

To be singled out and blessed,  
Pointed at as an unblemished,  
Warrior against whispering falst,  
Lest the children catch a taint;

To hear of your titles well-  
Heretic and infidel?  
If you dare, come now with me,  
Fearless, confident and free."

"Thomas, do you dare to be  
Of the great majority?  
To be only as the rest,  
With heaven's common comforts blessed;  
To accept in humble part,  
Truth that shines on every heart,  
Never to set on high,  
Where the envious currents fly;  
Never come or fame to find,  
Still outspurred in soul or mind;  
To be hid, unseen to God,  
As one grass blade in the sod,  
Under foot with millions trod?  
If you dare, come now with me,  
Lost in love's great unity."

—Edward R. Sill.

### THOUGHTS FOR THE THOUGHTFUL.

Give up trying to pick your way; even if  
The "right path" in which He leads you are  
paths that you have not known, say, "Even  
there shall Thy hand lead me." Let Him  
teach you His paths, and ask Him to make  
not your way, but "Thy way straight before  
my face." So shall you find the complete-  
ness and the sweetness of His guidance. For  
the Lord shall guide thee continually. "By  
the springs of waters shall He guide thee."  
He shall be the guide of your youth, and  
carry you even unto your old age. He will  
be your guide even unto death, and beyond;  
for one strain of the song of the victorious  
ones that stand upon the sea of glass mingled  
with fire shall be: "Thou hast guided them in  
Thy strength unto Thy holy habitation." —  
Francis Ridley Havergal.

There are griefs that hang no crape on the  
door-bell, that wear no black garments, that  
close no shutters, that drop no tears which  
men can see, that can get no sympathy save  
that of the blessed Christ and perhaps of a  
closest human brother, and must wear smiles  
before men, and go on with life's work as if  
all were gladness within the heart. If we  
know the inner life of many of the people we  
meet, we would be very gentle with them and  
would excuse the things in them that seem  
strange or eccentric to us. They are carry-  
ing burdens of secret grief. We do not begin  
to know the sorrows of our brethren. There  
is no need to try to solve that old, yet always  
new, question of human hearts, "Why does  
God permit so much suffering in His chil-  
dren?" It is idle to ask this question, and all  
efforts at answering it are not only vain, but  
they are even irreverent. We may be sure of  
one thing, that in every pain and trial there  
is a blessing folded. We may miss it, but it  
is there, and the loss or loss if we do not get  
it. Every night of sorrow carries in its dark  
bosom its own lamps of comfort. The darkness  
of grief and trial is full of benedictions.  
—J. E. MILLER, D. D., in "Making the Most  
of Life."

All day the stormy wind has blown  
From off the dark and rainy sea;  
No bird has past my window-frown,  
The only song has been the moan  
The wind made in the willow tree.

This is the summer's burial time:  
She died when dropped the earliest leaves,  
And, cold upon her rosy prime,  
Fell drowsy autumn's frosty rime —  
Yet I am not as one that grieves;

For well I know our sunny seas  
The bluebird waits for April skies;  
And at the roots of the old trees  
The mayflowers sleep in fragrant ease,  
And violets hide their azure eyes.

O thou, by winds of grief o'erblown  
Beside some golden summer's bier —  
Take heart! Thy birds are only flown,  
Thy blossoms sleep; but thou art here,  
To greet thee in the immortal year.

—Edna Dean Proctor.

Why was John the beloved disciple? Not  
because he was the gentlest, the most placid,  
the most spiritual by nature, but because he  
was the one whom Christ most transformed,  
the one who, in the great loyalty of his love  
to Christ, was the most subject to the work  
of Christ in his soul, the one most plastic  
under the molding spirit of the Redeemer. As  
the sculptor likes that clay best which can  
best be molded in his hand into the image  
which he would make; as the farmer counts  
that the best soil which will best receive his  
seed and respond to his cultivation; as the  
teacher loves that pupil best, not who has  
the most genius, but who shows the most re-  
ceptive soul; as the preacher is most drawn,  
as he speaks to such a congregation as this,  
by some eager face evidently anxious to un-  
derstand the preacher and drink in and carry  
away and make something of his sermon —  
so John was best beloved by Jesus because  
he was the one of whose heart stood  
always open, and whose soul was always say-  
ing to Christ, "Even so, Lord Jesus, come  
quickly. Can you and I become beloved dis-  
ciples? Would we be nearest and dearest to  
Him? Not by a great zeal; then Peter would  
have been the beloved disciple. Not by a  
faultless character; then any one, almost,  
of the Twelve might have been beloved rather  
than John. Not by great missionary activity;  
then Paul would have been loved and John  
would have followed. But by a great, loyal  
love that cares above all things else for the  
love of Christ, that makes the one fact, that

Christ has loved me even a little, the grand-  
est fact in my experience, that opens the  
door to Him, and is docile and obedient to  
His influence. — Lyman Abbott, D. D.

When we have kept all the commandments,  
there is one commandment above all to be  
kept, that is, "to trust not in an arm of  
flesh." In most of our works we are about-  
ing sinners, and in the best of our works  
we are unprofitable servants. Our doings are  
not like the crystal streams of a living foun-  
tain, but like the impure overflows of an  
unruly torrent. "I will go in the strength  
of the Lord God, I will make mention of Thy  
righteousness, even of Thine only." You see,  
beloved, the righteousness of Christ is to be  
magnified when the righteousness of a  
Christian is not to be mentioned.

It is hard for us to be nothing in ourselves  
amidst all our watchfulness, and to be all  
things in Christ amidst all our weakness. The  
duty it exacts is as impossible to be performed  
in this our fallen state, as the penalty it  
inflicts is intolerable to be endured in our  
eternal state. — Rev. William Secker.

### PRINCE TOM.

SARAH BIERCE SCARBOROUGH.

"LANDY gracious! What is it, enny-  
how, and how'd it ever come here?  
Well, I never!"

Mrs. Almira Martin finished her mingled  
exclamations and interrogations of astonish-  
ment by pulling out to view a bundle of rags  
and standing it upon two bare feet, which  
disentangled themselves from one end at the  
same time a dark, pinched face came to  
light from the other.

"Who be you?" she reiterated, giving the  
combination a gingerly shake.

There was a spasmodic working of scurled  
features, a slow unclosing of two large,  
mournful, lack-lustre eyes, then the slightest  
flash of light as they rested upon the pan of  
chicken-feed that she held in her hand, and a  
muffled voice stuttered out as a bony hand  
grasped at it: —

"T-Tom's a-hungry."

That was his introduction; and when Mrs.  
Martin came to tell of it later, she excused  
her subsequent action by saying, "What  
could a body do, I'd like to know? An'  
when anything that can talk hankers after  
chicken-feed, Almira Martin ain't goin' to  
stand it, that's all. What's the difference if  
he is a gibberin', crazy jilt — though he don't  
gibber, for a fact — conscientiously cor-  
recting herself — "he's got a stumme, an' I  
guess it gits holler jest like other folkses, an'  
I wouldn't give chicken-feed to — the hogs,"  
she ended by way of emphatic excuse for the  
warm meal she had caused to be stowed  
away inside of the anatomy wrapped up in  
the rags she had dragged from the corner of  
the wood-shed that morning.

"Then, too," she argued, "the rags was  
clean if they was rags, an' he's grateful an'  
'bedient an' willin', an' he knows that's  
more'n can be said o' lots o' folks that air  
s'posed not to be a mite cracker in their  
upper story."

This was in further defence of her next  
step, which was to install the boy who had  
thus come to her door in the wood-house  
chamber, and to give him to understand that  
if he would be a good boy he might stay;  
if he would be a good boy he might stay;  
if he would be a good boy he might stay;

"T-Tom's a k-king's s-son," was his only  
answer to this, and given with a dignity and  
gravity in curious contrast to his halting  
speech, shambling gait and foolish actions.

"An', land sakes, mebbe he is," Mrs. Martin  
would say. "I've heered tell there's lots o'  
them poor black folks that was relations to  
kings an' sich in Afriky. Mebbe he was, an'  
like enuff I'm entertainin' an angel un' wares,"  
she would good-humoredly reply, when  
laughed at for the suggestion of royalty.

"Humph! I can't see what you can ex-  
pect'll come of it," was the skeptical rejoinder  
of one of her neighbors.

"I dunno," she answered with unperturbed  
manner, "but I do know Joseph'd approve  
of it."

People had no more to say, for everybody  
knew that last to be true. Joseph Martin,  
her only son, had put aside a most brilliant  
career to go to the city and devote his life  
and talents to the poor and lowly, and his  
work as a city missionary still lay among  
them. There was no doubt that Joseph  
Martin would approve his mother's course.

"The boy may've been a nat'ral, an' then  
he may've got knocked silly, somehow," Mrs.  
Martin was saying one morning to a neighbor,  
as the conversation turned upon the boy who  
was vigorously plying the dasher of his  
churn, with frequent side-glances at Mrs.  
Martin for her nod of approval. "I ain't  
sayin' 's I wouldn't like to know a little more  
about him, but there don't seem to be no  
more to be got out'n him. If he'd only jest  
tell his name; but he can't seem to do that,  
can you, Tom?"

"T-Tom's a k-king's s-son. T-Tom d-don't  
f-fehgit," he answered, joyfully splashing the  
dasher.

"Then you must be a prince," said the  
neighbor. "Call him Prince Tom and done  
with it."

"P-Prince T-Tom," Tom gleefully ex-  
claimed as the name struck his fancy.  
"P-Prince T-Tom" — repeating it over and  
over.

So he was called after that, and it became  
his only name, as nothing more was learned  
concerning him. He seemed perfectly con-  
tent to stay with Mrs. Martin, and his gentle,  
harmless ways made him a privileged charge  
in the village. As Mrs. Martin often said,  
"There ain't a cur so low down 's to bother  
Tom;" and his ever-ready answer, always,  
that he was a king's son, came to be treated  
with a laughing respect which in time turned  
to a half-belief.

"Fer I'm bound that he's got the stuff  
in him that king's sons orter have," said one.  
"I allow if a king's son's above common  
folks he'd orter be in common verchers, an'  
Tom's got more on 'em than most on us  
'cordin' to the sense we've got. Hey, haln't  
you, Prince Tom?"

"T-Tom d-don't f-fehgit."

"No, that you don't. Somehow, that's  
got whacked into your skull if nary 'nother  
idea does."

Tom had been in the village for two years  
when Mrs. Martin received word from her  
son that his wife and child would come  
to the old home for the summer. They  
were to arrive the next day, and he  
would follow later.

Mrs. Martin's preparations woke Tom to  
new life, for visitors were his delight, and he  
was her most active assistant in the busy day  
that followed, exhibiting his pleasure by all  
sorts of antics.

"Now, Tom, don't lose your head," she at  
last reprovingly remonstrated; adding with a  
laugh, "Jest if a body could lose what he  
ain't got."

In obedience to her gentle push he scam-  
bled off on all four to the knoll outside the  
yard, overlooking the cut through which the  
train passed before it crossed the roadway  
just below the house. A shrill whistle soon  
betokened its coming, and a moment after-  
ward, as it rushed by, Tom dashed into the  
house in an unwonted state of excitement.  
He chattered and stuttered, he strutted, he  
stood upon his head, he crawled and he roled.

"T-Tom's a g-good b-boy. T-Tom d-don't  
f-fehgit. See! T-Tom k-king's s-son. Ho!"  
He ended with a screech, and excitedly dashed  
to the front gate to meet the travel-  
ers.

"Now, Tom," called Mrs. Martin. "Why,  
Tom, I never seen you act so 'fore. You'd  
scarce folks clean out their wits if they  
didn't know who 'twas. You, Tom, you're  
fertigin' you're a king's son, I guess," she  
sharply reprimanded.

The tone was sufficient. The boy straight-  
ened up and stood humbly in front of the  
visitor.

"P-Prince T-Tom," he stuttered; then,  
pointing to the little girl, "T-Tom d-don't  
f-fehgit."

"So this is your royal boy," she said,  
smiling upon him. "It's the Prince Tom  
you've heard about, Birdie, you need not be  
afraid." And with the instinctive confidence  
of childhood, the little girl placed her hands  
in his outstretched ones. He swung her care-  
fully upon his shoulder and strode proudly  
into the house with a chattering chuckle.

After their coming, if ever a shadowed mind  
strove to comprehend, it was Tom's as he  
tried to please the child. For her he hunted  
berries and wild-flowers, ransacked wood and  
meadow, and turned over to her his own  
prized hoards of gay feathers and bright pebbles.

"There ain't no sense in makin' an idol  
out'n her," Mrs. Martin would say when Tom  
would drag himself home after a weary tramp  
in search of something he thought she would  
fancy. "An' you can't hold out, workin' fer  
both on us like all possessed."

But he only worked the harder, stammer-  
ing his usual phrase.

The day came when Joseph Martin was to  
arrive. Birdie had made Tom understand the  
coming of another guest, and the two had  
watched upon the knoll all day. The first  
train failed to bring him, and she consented  
to take her nap if Tom would still watch.  
It was nearing the time for the afternoon train,  
and Mrs. Martin was bustling about in nerv-  
ous anticipation.

"I hain't seen Joseph in three years, but I  
know he hain't changed his likin's, and I  
don't want things to seem changed here,  
neither," she said. "An' it's all jest the  
same, only Tom, and I know Joseph'll say I  
did right in taking him in, fer the boy's not  
only been a peart smart of help to me, but  
the Lord sent him where he could find a home.  
I guess, an' he thinks the world an' all of  
Birdie — Where is the child?" she suddenly  
asked, as the whistle shrieked and both won-  
dered to the door.

She received her answer in a glimpse of a  
white-robed figure hurrying down the slope  
to the crossing with flying feet.

"Birdie! Birdie!" both called frantically;  
but the eager feet never paused.

"Tom! Birdie!" Mrs. Martin screamed.

The boy had risen from his slightly per-  
ched position, and was pointing joyfully at the train  
thundering around the curve. His ear caught  
the sound of her name and his eyes followed  
the two women rushing after her. Then he  
bounded from the knoll like an arrow straight  
for the crossing. A second, and she stood  
upon the track. The bell rang its short, sharp  
warning and the whistle shrieked in her very  
face. Then something dark rushed upon her.  
There was a quick push, and Birdie lay un-  
harmful outside the rails, while the slackening  
wheels glided cruelly on over Tom.

The sun was near its going down when its  
beams lighted up Mrs. Martin's own room  
that evening where on her own bed lay the  
crushed form of Prince Tom, faintly breath-  
ing out his life.

"Poor boy! He has given his life for  
you," said Joseph Martin, as, drawing his  
child to his side, he took the boy's limp hand  
in his own. "I remember him well, now that  
I have seen his face. His parents died from  
the small-pox, and he was left alone. He  
used to wander into my mission class in the  
lower court, but the boys teased him so  
much that it was quite a trouble to me. I  
could never see that he comprehended any-  
thing that was said, though he would listen  
most attentively. But I let him stay, wish-  
ing that the bright minds were half so atten-  
tive, that the seed might find some lodgment  
where it would spring up and bear fruit.  
The last time that I remember seeing him,  
Birdie was with me. Perhaps his clouded  
mind did recall the child. I cannot see how  
he came to drift here."

"He didn't drift, Joseph," said his mother  
solemnly, as she tenderly wiped away the  
death sweat. "The Lord sent him, an' He's  
sent me a loaf for a crumb. We don't know  
what he knew. The way's plain fer even a  
fool," she ended in trembling tones.

The eyelids suddenly quivered and unclosed.  
For a moment they dully swept the faces  
bending over him. As they rested upon  
Joseph Martin's, a faint gleam of intelligence  
flashed out and the lips moved.

"T-Tom — d-don't — f-feh — git — A —  
king's — son," he murmured feebly.

Then, struggling to raise himself as a flood  
of golden rays glorified the room, he stretched  
out his arms, his eyes shining with a new  
light; and in clear, triumphant tones the  
loosed speech rang out: —

"See! The King! Yes, Tom's comin' —  
home."

Prince Tom had gone to his Father.

Dr. Lyman Beecher, one stormy, snowy night,  
preached to but one hearer, who went away after  
the sermon before the Doctor could speak to him. Twenty  
years afterwards, in a pleasant village in central  
Ohio, a stranger accosted Dr. Beecher, saying: —  
"Do you remember preaching twenty years ago,  
in such a place, to a single person?"

"Yes, sir," said the Doctor, grasping his hand, "I  
do, indeed; and if you are the man, I have been  
wishing to see you ever since."

"I am the man, sir; and that sermon saved my  
soul, made a minister of me, and yonder is my  
church. The converts of that sermon are all over  
Ohio." — Selected.

### THE EVENING AT HOME.

DID you ever notice how much of the curiously-  
fitted yet fascinating mosaic work of memory  
is made up of evening scenes? And the brightest  
and most precious pieces in it are bits from the  
heartstone. Evenings at home are the greenest  
spots of life. Cheerless, indeed, must be the retro-  
spect which is destitute of these fire-side gleams. The  
consistency with which memory clings to such scenes  
shows something wonderfully sweet and satisfactory  
in them, nor would it be difficult to find and formu-  
late the causes of the blessedness of the evenings at  
home — rest from the day's toil; companionship of  
earth's dearest and most trusted ones; absence of  
those who tempt or trouble us; the slumber of rest-  
less ambitions and envies, and over all the solemn-  
ity of night. And these evenings at home are as help-  
ful to the soul as they are grateful to the sense. Boys  
do not go astray while spending their evenings at  
home; husbands and wives become not unfaithful  
while loving evenings at home, and one of the surest  
symptoms of incipient moral malady is a distaste  
for these sacred seasons.

It is strange, therefore, that Satan has exhaust-  
ed invention in devising enticement and allurement  
to break up the evening family circle. The saloon,  
the theatre, the club, the billiard room, and other  
places, are in a grand conspiracy against the  
happiest and holiest home hour. There certainly  
ought to be something paramount in importance and  
pleasing in necessity pertaining to the occasion which  
requires the breaking of the family circle at the only  
season that it could be complete. Yet there are home-  
evenings, with every member at home, if possible.  
Not at home with father in the library, mother in the  
nursery, Matilda in the parlor, and John up-stairs in  
his room moping or smoking, but at home with and  
to one another. Let them be "with one accord in  
one place." It was an evil day for happy family life  
when the rooms in the house were so multiplied that  
each member was accommodated with a hermit cell  
of his own. The remedy is to make a domestic  
chapel of the "sitting-room," for the sitting to-  
gether in a very happy place of sweet communion of  
all the members of the family; and let this be in  
the evenings, and as often as possible. — Christian  
Standard.

### ABOUT MEN.

— Donald G. Mitchell. ("Ik Marvel") is now  
a venerable man with the locks of a patriarch. He  
leads a quiet and studious life in his country home  
on the Connecticut hills, devoting his time when out  
of doors to his beautiful lawns and garden.

— Frank Stockton claims to work with a delib-  
eration which would hardly prove financially profit-  
able to writers less known. He dictates to a stenog-  
rapher, and sometimes, he says, he waits an hour  
for the right word. In this way he turns out about  
a thousand words a day.

— Enoch Pratt, the Baltimore banker and ph-  
lanthropist, recently celebrated his 83rd birthday. He  
has never worn glasses, walks four or five miles  
every day, and says that although he has worked  
hard since a boy of fifteen years, when he began his  
business career as a clerk in Boston, he feels as  
young and active to-day as he did fifty years ago.  
He has never suffered a day's sickness in his life.

— Mr. Blackmore, the novelist, and author of  
"Lorna Doone," who is not only a novelist, but a  
barrister, has adopted market-gardening and fruit-  
growing as the occupation of his leisure hours. He  
is to be met with several times a week with his  
sagacious load of market produce on the road for Covent  
Garden, where, as an amateur, he is scarcely distinguish-  
able from the professional. His gardens and farms are at Ted-  
dington, and he is a well-known character there.

— Herbert Spencer, the English philosopher and  
author, is about 72 years of age, tall, wearing, as a  
rule, gray trousers, a black frock coat, a low cut  
white waistcoat, highly polished boots and cream-  
colored over-gaiters, an old-fashioned stand-up collar  
and black tie, on his head a shiny silk hat, and in  
his hands gloves and an umbrella. His face betokens  
good nature. His eyes are gray and soft. His  
mouth is firm. His cheeks are pinky white. Bushy  
iron-gray whiskers encircle his neck. He is a man  
you would look at a second time, even in crowded  
London.

— Albert Cusick, a full-blooded Onondaga In-  
dian, has been ordained a deacon of the Episcopal  
Church. He has been a lay reader in the mission at  
the Onondaga reservation, and he is the first Indian  
received into the Episcopal Church in New York  
State. He is the interpreter of the tribe, and is  
learned in the traditions and dialects of the Six  
Nations.

— Mr. John D. Rockefeller, who has a larger  
annual income than any other man in America, has  
been hard at work in pursuit of his lost health the  
past summer. He has spent four months on his farm  
in Ohio, and has given himself up entirely to out-  
door pursuits. Arrayed in overalls and his shirt-  
sleeves, he has worked with his men, ploughing and  
planting his fields and cultivating and gathering in  
his crops. He has sowed wood for days, and has  
shoveled the earth for roadways in his township.  
The result of all this is that, instead of being the  
physical wreck he was when he quit his counting-  
room, broken down with nervous exhaustion, he is  
now in robust mental and physical health. The pre-  
scription is worth preserving. It is a sure cure for a  
growing complaint among men of the day. — Ec-  
change.

### HEALTH HINTS.

**Jamaica Ginger.**  
Jamaica Ginger contains more alcohol than the  
strongest whiskey, and aggravates its inflammatory  
effects with an additional and violent irritant. It is  
almost unequalled as a cause of uncontrollable in-  
temperity, and should be banished from the house and  
from public sale, as a dangerous preparation that for  
all supposed useful purposes can be readily replaced.

— **Sanitary Ears.**

**Blood Purifiers.**  
When a person has been slightly ailing for a time  
with ill-defined symptoms, and the cause does not  
appear, he is quite apt to assume that his blood  
needs purifying, and straightway he does himself  
with nostrums reputed to have the desired effect.  
Such people should understand that there are no  
medicinal blood purifiers, notwithstanding the em-  
phatic claims to the contrary.

The blood of many people contains waste matters  
which render them uncomfortable, if not really ill.  
Dosing is not the way to remove them. The food  
should be carefully selected, and limited to simple  
and easily digestible substances. Water, perfectly  
hot, should be freely indulged in, for the purpose of  
rendering the kidneys more active and washing out  
the system.

Fruits should also be freely indulged in, for the  
purpose of keeping the intestinal canal open and pre-  
venting the elimination of waste through this  
avenue. The lungs should be made to do more  
work, and this end is best attained by means of  
brisk walks in the open air.

The pores of the skin are minute sewers. These  
are liable to close up somewhat unless quite free ex-

ercise is taken. To assist in the work of purifying  
the blood, exercise should be pushed until perspira-  
tion is induced. Of course, to keep the skin clean is  
one of the essentials.

These simple measures are about all that are need-  
ed to purify the blood of those who suffer simply  
from derangements. They are also the best nerve  
tonics, and not only restore lost vigor, but extend  
the development of the nervous system, much as exer-  
cise develops the muscles. — Boston Journal.

### The Virtues of Borax.

The excellent washerwomen in Holland and Bel-  
gium, who "get up" their linen so beautifully white,  
use refined borax as a washing powder instead of  
soda, in the proportion of one large handful of pow-  
der to about ten gallons of boiling water. They save  
in soap nearly one-half. All the large washing es-  
tablishments adopt the same mode. For laces, cambrics,  
etc., an extra quantity of the powder is used; for  
crinolines, requiring to be made stiff, a strong solu-  
tion is necessary. Borax being a neutral salt does not  
in the slightest degree injure the texture of the  
linen. Its effect is to soften the hardest water, and  
therefore it should be kept on every toilet table. To  
the taste it is rather sweet; it is used for cleaning the  
hair, and is an excellent dentifrice, and in hot coun-  
tries it is used in combination with tartaric acid and  
bicarbonate of soda as a cooling beverage. Good tea  
cannot be made with hard water. All water may be  
made soft by adding a teaspoonful of borax powder  
to an ordinary sized kettle of water. — Ibid.

### Remedy for Eczema.

"I am afraid I have greatly interfered with my  
own practice," said a celebrated aurist, "by giving  
the following advice to many of my friends: At the  
first symptoms of eczema let the patient lie on the  
bed with the painful ear uppermost. Fold a thick  
towel and tuck it around the neck; then with a tea-  
spoon fill the ear with warm water. Continue doing  
this for fifteen or twenty minutes; the water will fill  
the ear orifice and flow over the towel. Afterward  
turn over the head, let the water run out, and plug  
the ear with warm glycerine and cotton. This may  
be done every hour until relief is obtained. It is an  
almost invariable cure, and has saved many cases of  
acute inflammation. The water should be as warm  
as possible, but not too hot."

## Little Folks.

### EVERY INCH A MAN.

She sat on the porch in the sunshine  
As I went down the street,  
A woman whose hair was silver,  
But whose face was a blossom sweet,  
Making me think of a garden,  
Where, in spite of the frost and snow  
Of bleak November weather,  
Life fragrant lilies blow.

I heard a footstep behind me,  
And the sound of a merry laugh;  
And I knew the heart I came from  
Would be like a comforting balm  
In the time of a day of trouble,  
Helpful and brave and strong —  
One of the hearts to lean on,  
When we think all things go wrong.

I turned at the click of the gate-latch,  
And met his manly look —  
A face like his gives me pleasure,  
Like the page of a pleasant book;  
It told of a sea-fair purpose,  
Of a brave and daring will —  
A face with a promise in it  
That, God grant, the years fulfill!







# Zion's Herald

For the Year 1892.

## A SPECIAL OFFER TO NEW SUBSCRIBERS.

The paper will be sent to January 1, 1893, for ONE SUBSCRIPTION. It ought to be read in every Methodist family in New England.

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A. S. WEED, Publisher,  
36 Bromfield St., Boston.

## ANNOUNCEMENT--1892.

The immediate present and past of Zion's Herald are the best indications of what it is to be in its future.

### SPECIAL ISSUES.

This paper instituted the custom of devoting single numbers to subjects of importance. It is intended, as often as once a month, to do this during the coming year.

**Conference Numbers.**—One number for each of the six Conferences will be published at an early date, commencing with East Maine. Matters of particular interest in each Conference, with personal mention of ministers, a full official directory of each church, with attractive illustrations, will be provided for our readers. The purpose is to afford each Conference a better acquaintance with the work and workers throughout the New England field.

There will be another Gilbert Haven issue brought out in January. The *Superannuates' Annual Love-Feast*, to include the *Wives of deceased ministers*, will occupy one week. We shall also publish a *Sunday School Number*, a *Church Music Number*, a *Woman's Number*, all the contributions in the latter to be written by women.

**A Layman's Number**, in which the *Pew* will frankly utter its opinions, and a *Memorial Number*, in which will appear a fac-simile of the first page of the first Zion's Herald, will be of marked interest.

**Symposiums.**—These include another phase of special issues, which our readers have very gratefully welcomed. We shall group the ablest opinions on the following subjects:—

HOW BEST TO PROMOTE REVIVAL.—THE ATTITUDE WHICH PROTESTANTISM SHOULD BEAR TOWARDS ROMANISM.—THE RELATION OF THE PULPIT TO SOCIALISM.—WHAT SHALL THE CHURCH DO WITH THE DRUNK TRAFFIC?—WHAT HAS THE PULPIT TO SAY UPON CURRENT REFORMS? including other vital topics.

**Department Contributors.**—Zion's Herald has inaugurated a practice, which will be expanded in the future, of assigning departments of the paper to able specialists. DR. DANIEL STEELE'S COLUMN, PROF. C. T. WINCHESTER UPON CURRENT LITERATURE, PROF. WM. NORTH RICE'S SCIENTIFIC NOTES, and REV. W. D. P. BLISS, editor of the *Dawn*, upon SOCIALISTIC PROBLEMS, are illustrations of a larger and definite plan in the future. Our readers will thus be promptly provided with the best upon these important lines.

**Our Educational Series.**—There will soon be commenced a column of remarkable series of articles upon the EDUCATIONAL PROBLEMS which now agitate all classes of the people. The contributors will be selected from the leading educators of the country, who are at the head of colleges and universities of all denominations.

**Other Editors.**—A thoughtful reader, who expresses great gratification with the series of "Our Editors" just closed, suggests another of six, taking one representative editor from prominent religious journals connected with other denominations. We shall be pleased to comply with this excellent and reasonable request.

**Our Correspondents.**—Our corps of correspondents in the Old World, not less than in the New, are particularly well located, and are alert in furnishing our readers with necessary intelligence relative to current thought and Christian and reformatory movements.

**Eppworth League.**—It will not be forgotten that Zion's Herald was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor even more generously in the future to magnify this *Providential Movement*. It will be our aim to present to our readers all matters of interest in connection with the Eppworth Leagues of New England, and also to note important tendencies among young people's societies in the various denominations.

Revs. W. I. Haven, F. N. Upham and M. S. Kaufman render the Leagues excellent service as our helpers in this department.

**The Ecumenical Council.**—This great gathering of world-wide Methodism through its ablest representatives will convene in Washington, Oct. 7, and continue its sessions for two weeks. Zion's Herald will make particular effort to place its readers in rapport with this great assembly. The report of this Council alone will be worth the price of the paper for a single year. Ministers should, therefore, see to it that their people subscribe in season to secure the October numbers.

**General Conference.**—The next General Conference, which will convene in Omaha the coming May, will be the most important and exciting of any since the great slavery contest. No member of our church should be without a Methodist paper. Zion's Herald, with its characteristic frankness, will discuss the grave questions that will be debated and settled, we trust, at the next session. Full abstracts of proceedings will be furnished, with PEN PORTRAITS of the delegates, as at the last session.

**A Family Paper.**—Withal Zion's Herald will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families

and every important interest of the church in New England. CHAPMAN W. O. HOLWAY'S unrivaled Sunday School Notes, with the Outlook on the first page, so highly appreciated, are permanent features of the paper. The 6th page, which is characterized as the Family Page, and so long under the able supervision of Miss ABRAHAM S. SHAW, will continue to be enriched by AUNT SERENA'S talks with her feminine readers. The *Youth* and the *Children* will receive generous attention in our columns.

Thus, with the advantage of added experience, we shall continue to plan still larger things for our readers. To make Zion's Herald absolutely indispensable to intelligent Methodists, is our highest purpose.

Neither time, strength nor reasonable expense will be spared to achieve such a desire. Will not our ministers, for the best good of their churches, present Zion's Herald with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimen copies in single roll to any minister who will request it, or mail to a list of names furnished for trial for one month. Let the purpose be general and successful to

Put Zion's Herald into every Methodist home!

## Review of the Week.

Tuesday, October 13.

— Snow in Maine.  
— An earthquake in California.  
— Another plot against the Czar's life.  
— Opening of a coach line between Boston and Annapolis.

— A son of Rev. A. D. Mayo mysteriously missing.  
— Premier Mercier of Quebec thinks his life is threatened.

— A movement to start at Pittsburg for stopping all kinds of secular work on Sunday.  
— Immense claims pending against Chile on the part of foreign governments.

— Plans for a bridge to East Boston exhibited by the city engineer at a public meeting.  
— Farnell's parliamentary colleagues issue a manifesto; war to the knife with the McCarthy faction.

— Celebration of the anniversary of Switzerland's independence, under the auspices of various Swiss societies of Boston.

— Atlantic steamers arriving at New York report exceedingly rough passages.  
— Attempt at revolution at Montevideo suppressed by the troops; several persons killed and many wounded; attempt to assassinate President Obes.

— The annual meeting of the American Board opens at Pittsfield.

— Percival, the Auburn (Me.) defaulter, sentenced to seven years' imprisonment.

— The foreign Ministers break off negotiations with China.

— The president and vice-president of Adams Express dismissed by the directors for malfeasance in office.

— Stockholders of the Concord & Montreal express vote to lease \$1,200,000 new stock; protests made and legal proceedings promised.

— William Coy's murder and mutilation of John Whalen at Washington Village comes to light through a dog's keen scent.

— The Western Traffic Association is trying to break up the practice of paying commissions on freight.

— Indian contract schools will hereafter be thoroughly inspected, and must not be defective.

— Prof. Horsford reads an interesting paper before the Bostonian Society, in which he locates Left Erikson's Norumbega as on the Charles River.

— Governor Pattison, of Pennsylvania, issues a special message convening the State senate in extraordinary session to investigate the whole Bardsley matter, especially with reference to the part taken by Auditor McCamant and Treasurer Boyer.

— Great damage done by the storm along the Long Island coast and New Jersey.

— Pearl L. LeCout, the Revere prisoner, sentenced to Sherburne Reformatory for five years.

— Observer H. H. Clayton, of Blue Hill, transferred to the Weather Bureau; he will make the night forecasts at the Boston office.

Friday, October 15.

— Many wrecks caused by the fearful gale in Great Britain.

— Timothy M. Healy makes a fiery speech against Farnell's followers.

— Reception to Dr. Albert Day, superintendent of the Washington Home, on his 70th birthday.

— By the bursting of the monster fly-wheel in No. 7 mill of the Amoskeag Corporation, Manchester, N. H., four persons fatally injured and four seriously.

— The President urged by the Chief Justice of Alabama to recommend the passage of the Torrey Bankruptcy bill.

— Three reporters killed on the engine of a fast vestibule train, which was wrecked near Chicago.

— Death of Count Arco Valley, German Minister to the United States.

— The Russian government closes the University of Kiev, and places 600 of the students under arrest on account of the recent revolutionary behavior of the students.

— Death of Gen. William Henry Fitzhugh Lee.

— Three killed and a great many injured in the Baltimore & Ohio disaster near Hicksville, O.

— The American Board re-elects President Storrs and transacts other business.

— Henry Peterson, the well-known author and publisher, is dead.

— Rev. J. O. P. Gilford accepts the call to Chicago.

Saturday, October 17.

— Andrew Carnegie proposes to build a 1,000 foot iron tower for the Chicago Exposition.

— In Valparaiso on Saturday a street row occurred in which a boatman's mast was killed and six men of the U. S. S. "Baltimore" were injured.

— Boston City Hall had a narrow escape from destruction by fire; the fire alarm system temporarily paralyzed.

— The property of Clapp Spooner, the ex-vice-president of the Adams Express Company, attached for \$750,000 in a suit brought by the express company.

— Another gale of great severity prevailing in the English Channel.

— Secretary Balfour made First Lord of the Treasury and government leader in the House of Commons.

— Italy decides to admit American pork.

FLASHES FROM THE GREAT ASSEMBLY. (Continued from Page 3.)

resolutions for the closing of the Columbian Fair on Sunday. The resolutions were unanimously passed.

— Mr. Atkinson, member of the British Parliament, in speaking upon the usefulness of women in the Methodist Church, said that his wife had been a class-leader for forty years, that she had four sisters who had been class-leaders for forty years, and that her father and mother before them had been class-leaders. He created not a little merriment when he said, pointing his finger at President Stephenson, who sat in front of him, "And, sir, I had rather be in class by any of those sisters than by you."

— The Methodist Episcopal Church has special reason for congratulation in the men who now represent the great publishing interests of the denomination at New York. Dr. Hunt is cautious and economical, but aggressive. Dr. Eaton, with all his other strong qualities, is a man of affairs. We hear only grateful words of approval concerning the servants of the church. The best thing is yet to be said of them, however, and that is that they are content to do the work to which the church has called them, and are not seeking to use their present place to climb to something else. Both were in attendance a few days at the Conference.

— We were happy to meet President Henry Wade Rogers, of Evanston. He is a member of the Conference, and has made some effective addresses. He will be a great force in our educational work.

— Rev. M. S. Hughes, of Chestnut St., Portland, Me., is attending the Conference. His church held the suggestion of Zion's Herald, gave him a generous purse, and requested him to go to Washington.

— Rev. C. H. Phillips, D. D., of the Colored M. E. Church, at the close of his address on "Legal Prohibition," was presented with a beautiful bouquet of flowers which some unknown friend had provided for him.

— President Buttz, of Drew Theological Seminary, is one of the genial and influential men of this important body. It is very easy to see why he is such a favorite with the students of the seminary over which he presides.

— Rev. Hugh Price Hughes and his party left the Conference on Friday. They will spend the Sunday in Nashville, Tenn., and return to England by steamer from New York on the 28th inst. Mr. and Mrs. Hughes' visit to this country has been especially helpful in arousing Methodist ministers, laymen and our sisterhood to more practical and urgent work for the salvation of the people, not less than in this than in another life.

— Rev. W. T. Anderson, of Vicksburg, Miss., in an eloquent address and plea that the colored race be given an equal chance for improvement, said that he was probably the only member of the Conference who was born a slave. And he is only thirty-two years of age—a pathetic link between the present and the tragic barbarism of our past history.

— It was an hour of remarkable interest when President Harrison visited the Conference. His address was most fitting and happy. The President possesses in an unusual degree the self-control which saves him from saying anything unwise or unsuitable. The full text of his address may be found in the report of the proceedings for the Tenth Day.

— Principal F. D. Blakelee, of East Greenwich Academy, is present in time to enjoy the last days of the great feast.

— We were happy to meet at this Conference Rev. R. S. Cantine, D. D., of whose pastorate at Los Angeles we heard such favorable reports when we visited that city. He has just been appointed pastor of a new church enterprise at San Francisco.

— Rev. S. J. Herben, who efficiently aids Dr. Berry in making the columns of the *Eppworth Herald* so attractive, was here upon Eppworth League evening. He is accompanied by his wife. They are now visiting Boston, and are the welcome guests of the editor of Zion's Herald.

— "The Church of the Future" was the important topic at the final session of the Conference. The subject was presented by Rev. Dr. Buckley, Bishop Hendrix, of the Methodist Episcopal Church, South, and President W. F. Bourne. Complete abstracts of the addresses will be found in our columns.

— No one presided over the Ecumenical Conference more acceptably than Bishop Wayman, of the African M. E. Church. He was genial, ready and judicious. There was not something prophetic in that great assembly, with a crowded church, looking into the face of a Negro as the presiding officer?

— Bishop Goodell received a hearty welcome as he walked into the Bishops' corner.

— Hon. Alden Spear, in his able paper, expressed his deliberate judgment, and with emphasis, that ministers should not on any plea engage in speculative enterprises. Zion's Herald is constantly trying to enforce the same instruction.

— Hon. J. D. Taylor, of Ohio, a member of the present House of Representatives, said that in Maine, where there is a prohibition law, the laboring man is one hundred per cent. better off than in States where there is no such law.

— There was observed in the Conference a face that so closely resembled Dr. Steele, of Wilbraham, that we thought several times it was he. It was, however, Dr. Stowe, of the Western Book Concern. He confessed that he had often "been taken" for Dr. Steele, and related the following amusing experience: They have long been devoted friends, and on a summer day, some years ago, were in attendance upon a public occasion in the same church in a Western town. The heat was very oppressive. Dr. Stowe sent a boy out to purchase some inexpensive fans, but the lad never returned to him. It was discovered, after a little, that Dr. Steele was generally supplied with fans, one of which he passed to Dr. Stowe for the latter's relief!

— The reception given to the Ecumenical Conference and visitors by the trustees of the American University at the Arlington House on Thursday evening of last week, was a very pleasant and interesting occasion. After the collation, addresses were made by Bishops Bowman and Hurst, Hugh Price Hughes, Bishop Newman, Rev. T. B. Stephenson, President Carman, Rev. William Arthur, Dr. J. W. Hamilton, Dr. Bartlett, of the Presby-

terian Church, and Dr. Buckley. We have never listened to addresses of a higher order of thought and expression. It appeared that the American University was born in the fertile thought of Rev. William Arthur, who on a visit to Washington some years ago suggested this as the city in which American Methodism should plant a post-graduate university devoted to the highest and the broadest culture. Bishop Hurst tells us that the addresses will be printed in a pamphlet for general distribution.

— We commend to our readers the abstract of Bishop Foss' address delivered on the eleventh day upon "The Attitude of the Church toward Amusements." A great deal of unnecessary friction, condemnation and offense would be removed from our church if this revered Bishop's views were everywhere made the standard of practice.

— Rev. Dr. Rawlins, Dr. Moore's faithful and very companionable assistant, was in attendance to represent the *Western Christian Advocate* during the last days of the session.

— For the many generous words concerning the manner in which we have reported the Ecumenical Conference, our friends will accept hearty thanks. We close our report promptly in this number.

ALL WHO HAVE VISITED THE FOOD AND HEALTH EXPOSITION in Mechanics' Hall, Boston, have been very much interested in the exhibit of the REVERE SUGAR REFINERY, the products of which are now known by every consumer to be the best of their kind, and absolutely pure. No Beet Sugars are used by the REVERE, the Sugars and Syrup being the product of the highest grades of CANE SUGAR ONLY. There is not a strictly first class RE-PAILED GROCER in New England who does not sell the REVERE EXTRA QUALITY GRANULATED.

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